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Valley Women's Voice

September 1983

Volume V Issue 7

Empowerment By Vote.

by Linda L. Thomas

Voting is Important

As women living in this patriarchal and bigoted culture, we find politics becomes an integral part of our lives. It is the expression of values and beliefs. It is what oppresses us and it is what empowers us.

There are many ways to be political, the "right way" being only what is most satisfying and effective for each of us. Broad goals like liberation are rarely achieved by single means; it takes a combination of approaches and energies. We march in the streets in protest; we gather in common spiritual energy; we organize movements of social change; we recreate society through electoral politics. All of these political expressions are essential and powerful.

Voting is a way for women to take power over their lives by refusing to remain the oppressed subjects of reactionary elected officials. When choices are available that would carry out our interests, not voting becomes passive co-optation.

The municipal elections being held this fall in Northampton offer more to us as women, lesbians, gay men, people of color, handicapped, elderly and poor than ever before. There are several people running for city council positions who are worthy of your vote and who, if elected, will change the present conservative majority in the City Council.

Discrimination and the safety of our streets are prime issues in many campaigns.

Local issues, decided at the municipal level, often have a greater effect upon our day-to-day lives than national issues. In the past few months, lesbians and gay men have had to work with city officials and law enforcement agencies to end vicious homophobic harassment. It has been clear from the beginning that our influence with Mayor Musante, various city councillors and the police department has been contingent upon their view of us as a powerful voting force.

Power in electoral politics is based on how many people vote for whom. Very simple. But the statistics for the last election show that very few people vote. In the last mayoral election in 1981 only 31% of the total registered voters voted. If few people vote in an election those who do have more of a voice. If we take

united voting action in this election, Northampton will change and so will our lives within it.

In the current national presidential campaigns Black people are a powerful voting force being wooed by the Democrats and Republicans. Blacks have long recognized the importance of voting as a means to control their own lives. So have the bigots. If voting poses no threat to the existing power structure then people would not be threatened, beaten or arrested as they register voters or go to the polls. But this continues to happen in many parts of the United States.

One such instance is the case of Maggie Bozeman and Julia Wilder, two Black women who, in attempting to register Black votes in Alabama, were arrested, convicted of "voting Fraud" and are now serving 4- and 5-year prison terms. The details of the case have made it clear that this is a case of political suppression and that these women are political prisoners.

So if you have not already done so, register to vote and remember that getting out to vote is equally important. Without both of these, "free elections" represent only the empty shell of a democratic society in which people still hold some vision of controlling their lives and changing their world.

Don't be co-opted into reacting rather than pro-acting. The reactionaries don't want you to vote. So vote. It is your right and your privilege. They want you to be silent and invisible. Let them feel your presence by voting them out of office and replacing them with people who will act in your interest. Take on the choice that is given to you this fall.

Registering to Vote

The deadline for registering to vote in the primaries is Aug. 31. Registering for the primaries registers a voter for the general elections as well.

To register, go to the Registrar's Office in the Municipal Building (behind City Hall) Monday through Friday, 8:30-4:30. The procedure is simple and speedy; if you don't know your voting ward, you will be told. For easier access to registration for mobility impaired persons and those with conflicting schedules, consult the list at the end of this article for additional August registration sessions (locations/time).

Because of the overwhelmingly large number of Democratic candidates, you may want to register as a Democrat or

Independent to vote in the decisive primaries. In many wards, for lack of other contestants, the winner of the Democratic primary will win the general election.

At voting time, both in the primary Sept. 20 and the general election Nov. 8, responsibility for knowing what positions the candidates take rests with you. To know the candidates and the issues, read the newspapers, listen to news reports, watch for public forums, call City Hall with any questions you have,

asked of each of them. The questions try to cover the issues of discrimination and awareness, and the takeover of the city by big-money developers.

The Questions:

1. Are you in favor of the School Committee vote to allow school busing to Florence Heights?
2. Do you have any ideas for making the streets safer for women? If so, what are they?
3. Do you see the need to create a



graphic by Janice Vassar

and read anything that is posted or handed out to you. (The League of Women Voters will be sponsoring a "Meet the Candidates Night" before the primaries. Call Diane Bridgman for details at: 584-3230).

It is important to note the following deadlines:

registering to vote in primary	8/31
primary	9/20
registering for general election	10/11
general election	11/8

City Council Candidates' Survey

To provide some information about the city council candidates who are running for office, three questions were

community meeting space downtown that would also be accessible to the handicapped?

Below are the candidates' responses. Since not all of the candidates could be reached in time for this survey, only those who had a chance to respond are included. The candidates who this writer has found to have demonstrated their support and consciousness of issues have a star by their names.

WARD 1

★ David Heflich (Ind.) He has an awareness of many issues and openness to learn about others. (1) yes (2) better lit areas, particularly parking lots and alley-ways; more foot patrols; more public awareness and discussion including in City Council (3) yes.

continued on page 11

"One woman weaves a message
singing a song of silence
Another wheels her chair
to the center of the stage

Changing minds and attitudes
with eyes that hear
and hands that see

These women working, living
independently..."

• Holly Near

Living with Disabilities

Theme Coordinators: Joan Wilce, Amy Hasbrouck

Contributors: Mary Ambo, Rosemary Anderson, Marcia Black Elizabeth Carter, Kim Christensen, Kim Colfer, Sarah Dreher, Amy Hasbrouck, Anita Hollander, Rebecca Logan, Ellen Perchonock, Anne Perkins, Keisha Salko, Linda L. Thomas, Joan Wilce, Denice Yanni

Editorial: Judy Hait, Amy Hasbrouck, Jacquie, Wendy Simpson, Janice Vassar, Joan Wilce, Denice Yanni

Production: Judy Hait & Wendy Simpson (Co-coordinators), Amy Hasbrouck, Jacquie, Alice Klingener, Karen Parmenter, Janice Vassar, Joan Wilce, Denice Yanni

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Graphics: Becky LaMothe, Wendy Simpson, Janice Vassar

Advertising: Wendy Simpson (Coordinator), Judy Hait, Buck McWilliams, Joan Wilce

Distribution: Joan Wilce (Coordinator), Dona Brown, Judy Hait, Jacquie, Buck McWilliams, Sue Tyler, Janice Vassar, Jennifer Weingart

LOOKING AHEAD

October 1, 1983: "Battered Women"
Copy deadline: September 1, 1983

November 1, 1983: "Women in Politics"
Copy deadline: October 1, 1983

Editorial Policy

The *Valley Women's Voice* is a news/journal created from the words and images of women. Our goal is to provide a forum for diverse voices: concern, rage, celebration, struggle, confusion. Providing a piece is not racist, sexist or homophobic, we welcome your opinion. The women's movement is founded upon the spirit of individual women who have the courage to voice their search. The *Valley Women's Voice* exists to communicate and strengthen that bond by making it visible through our pages. As we are a small volunteer staff, we greatly appreciate the poetry, articles, graphics and photographs you send us. All copy should be typewritten and double-spaced. It is important that you include your name, address and phone number on all submissions in case we need to contact you for editorial revisions. If you are looking for an idea or are unsure of how your particular interests may add to the news/journal, call us and let's discuss the possibilities. Although we cannot afford to pay our contributors, we do send a complimentary copy of the issue in which your work appears.

We welcome your voice.

SUBSCRIPTIONS: Subscription rates for the *VWV* begin at \$8. Please see the subscription form in this issue.

ADVERTISING: For camera-ready ads, the cost is \$8/column inch. For ads which require typesetting & layout, the cost is \$9/column inch. Our graphic artists can design your ad. If a "stat" is necessary, there is an extra charge of \$5. Classifieds are 25¢/word.

PHOTO SUBMISSIONS: For promotional photos, we must charge \$5 to cover the cost of making half-tone "stats" for printing. An additional \$1 is charged for photos appearing, at your request, on the Calendar Page.



Letters

space allows is a brief introduction of ourselves to each other in generalities and selected quotes. (If you aren't quoted, please do not feel that your letter was not important.)

We range from under 20 to over 50, with most clustering in the 30's and late 20's. Many, but not all of us have lived with or are still living with a man, to whom we may or may not be married. A few of us are lucky in having a male partner who is a feminist. Some of us are getting a divorce or are separating.

We are all attracted to women obviously, but only some of us have had a female lover. Some of us are moving toward lesbianism, others are not. A number of us are mothers. Some of us are open about our interest in women, others of us are afraid that if we showed it or were "discovered," we would suffer as a result, perhaps by losing a mate or a job. From reading between lines, we all have interesting stories to tell. One woman wrote, in spite of her fear, that this is some academic project (it isn't), a type of rip-off, she feels. Another wrote to help with the "search/research."

Here is some of what we said:
--I'm struggling with the question of whether it is wrong to love more than one person at the same time and to express it. I'm hesitant to begin a relationship with a woman because I hate the idea of experimenting with someone else's feelings.

--I feel the need to speak to other women in support of loving persons, not necessarily female, but if that is the case, then so be it.

--I am not sure of being bi-, but I do have the great sensation of needing another woman to care and love me.

--This is what I'd like to know. How do I find the people that feel as I do? I am looking for a lot of answers.

--The difficulties of being bisexual are different in kind from those of being lesbian, and while our strength can lie in unity, acknowledgment of individual differences holds the most promise for understanding.

--I presently coordinate a group of Bi's out of Hartford. I'd certainly like to learn more about what's going on in your area.

--When I first saw your ad I was indeed struck by how much it spoke to my feelings and experiences.

--I feel no internal pressure whatsoever to label my sexuality. To this day, I consider the only appropriate term for my sexual nature to be "ambi-sexual", as I am as likely to respond with sensual delight to freshly mown grass and hot boulders by a stream as I am to my naked daughters or my husband or my friends of either sex/gender.

--I have found the women's community here very segmented, very college oriented, and sort of young. I have been met with real disapproval when "found out" to be married to a man, as if it means I can't be taken seriously when committing myself to action in the women's community.

--Please send info. I am wondering if I am a bisexual female.

--I am sorry society is so monogamous--what I would like is one or two sexual friendships with women. One problem I have meeting women who are gay is that if someone gets to know me a little and knows that I'm married and have a child, who would think I am strongly attracted to women?

--I consider my lesbian relationship to be a humanizing experience, unlike my marriage, which has been dehumanizing.

--I especially would want to be able to be supportive to women in a difficult situation with many conflicting feelings and often no one they can share them with.

--Seeing your ad was a wish come true. I just couldn't believe what I was reading!

--Please tell me how I can determine for sure if I am bi? Could it be that I am jumping to the wrong conclusion?

--I am interested in finding out if there is some kind of group or gathering for women who are seeking the same kind of friendship I am, and if so, how does one get involved? I am very interested in meeting other bisexual women.

My own feelings, as I read the letters, were gratitude and relief to learn that there are others like me and that they too have a strong wish to get together. Some will need a very safe way to do that. If you have any suggestions as to how this can be arranged, please write. If writing for the second time, please continue with the same code name so I will recognize you, even if you also use your real name. I hope to write again myself when I have more information. Also, in October or November, look for something about us in the *VWV* Announcements.

Yours,
Iso

SOME KEY VWV DISTRIBUTION POINTS

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The Store 24
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Amherst:
Barts
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Food for Thought Books
Goliard Books
Classe Cafe
UMass

North Amherst
Daisy's

Sunderland:
7 - 11

So. Deerfield:
Cumberland Farms

Greenfield:
Book Swap Cafe
Green River Cafe
Public Library
GCC
Paradise Records
Broadside Books
The Storehouse

THANKS!

Special thanks from the *VWV* to Marie Desmond and Paul Appleby for their help in the initial stages of the development of our theme articles.

EDITORIAL APOLOGY:

The masthead for the *Valley Women's Voice* was designed by Judy Madden, not by Kaymarion as was stated in our Summer issue.

At this beginning, all that time and

Newsbriefs

Hamp Man Charged

Robert Kremensky, of 13 Trumbull Road was arraigned on August 6th on charges in connection with threats against the local gay/lesbian community. Kremensky denied three charges of violating the civil rights of three women, two charges of making threats of violence and one charge of making annoying phone calls. After the arraignment he was released on his personal recognizance but ordered to stay away from and not have any contact with the victims in the case.

Kremensky was arrested after police received information from a trap that had been placed on a telephone at the home of Jill Krolik, one of the co-owners of Womonyfyre Books. The telephone trap (a tracing device) led investigators to Kremensky's home where he was questioned. All six charges stem from several phone calls made on July 30. It is believed that he is also responsible for a series of calls that have been made over the past six months.

The phone threats of July 30th mention S.H.U.N. (Stop Homosexual Unity Now) although Kremensky does not claim to be a member of that group. Complaints filed in court allege that on July 30th Kremensky repeatedly telephoned Jill Krolik for the "purpose of harassing and annoying (her)," and threatening bodily harm to Kim Christensen and Kiriyo Spooner.

The charge of annoying phone calls has a maximum punishment of three months in the House of Correction and/or a fine of \$500. The two threat charges carry a maximum sentence of *six months in the House of Correction*.

In addition, the charges of violating the civil rights of the three women are punishable by one year in the House of Correction and/or a fine of \$1,000. The case was continued to August 24th. (Daily Hampshire Gazette, 8/6/83) ■

WHERE WERE YOU IN '72?

Eleven years ago, 1% of dental students were women. That figure is 13% now. Nine percent of veterinary and medical school students were women. These figures are now 33% and 23% respectively. The reason for the increase: Title IX of the Education Amendments Act of 1972, which stipulates a cutoff of federal financial support to any institution that discriminates on the basis of gender.

Title IX first came under attack in the summer of 1980 when Senator Orrin Hatch (R-Utah) introduced a bill to limit its funding. The bill died in the summer of 1981 after Hatch did some quick figuring on the power of the women's vote in an election year.

This year, the challenge is from the courts. The Supreme Court will hear *Grove City Community College v. (Secretary of Education) Bell*: The question is whether Title IX should apply to individual federally-funded programs or to institutions in general.

Meanwhile, in opposition, Representative Claudine Schneider (R-RJ) has introduced HR 190, a bill calling for renewed enforcement of Title IX. Schneider, emphasizing that Title IX has yielded "tremendous gains" for women pursuing professional, athletic, trade and technical educations over the past 10 years, adds, "We women still have a long way to go to achieve real equality. Title IX will ensure that our daughters and granddaughters have an opportunity to become the doctors, lawyers and engineers of tomorrow. (Savvy, July 1983). ■

PAPA GINO'S BOYCOTT

GALA (Gay and Lesbian Activists) are organizing a campaign to boycott Papa Gino's restaurants. Their search for the New Right has led them to the pizza chain and its owner, Michael Valerio, who, (according to Gerry Scoppettuolo, in an article titled "Against the New Right" in the *River Valley Voice*), supports a number of New Right activities. His offices above Papa Gino's on West Street in Boston house the Conservative Caucus, Citizens for Limited Taxation (Prop 2 1/2), the Executive Forum and Morality in Media. Morality in Media is a "watchdog against positive depiction of homosexuality in Massachusetts media," says Scoppettuolo. For more information and to endorse the Papa Gino's boycott, write to: GALA, Box 1084, Northampton, MA 01061. ■

VOC Gets Grant

The Valley Opportunity Council received a grant from the Transportation Advocacy Action Program (TAAP) to develop methods and strategies to advocate for the disabled in the four counties of Western Massachusetts.

Disabled volunteers are needed to participate in a Western Massachusetts Transportation Action Advocacy Project. Sandra Haskin, Project Coordinator, is currently conducting surveys of transportation facilities in the region and is seeking volunteers to conduct users' surveys on buses and van services in the four county region.

Disabled people in the area who are interested in serving on the advisory group and assisting in the survey should contact Ms. Haskin at 592-6121. (*Community Action News*, 7/83) ■



The Mass. Dandelions at the Aug. 1st Seneca Army depot demonstration. LOOK FOR VWV REFLECTIONS ON SENECA IN OCTOBER.

photo by Julia Peattie

SOFTBALL SEASON ENDS

Another softball season came to a close August 4th and with it the close of another summer. This season there was one successful tournament at the Southwest fields at UMass. The season saw no serious injuries and one undefeated team. Congratulations Jo, Pat, Elizabeth, Susan, Renee, Jane, Jan (and Baby), Linda S., Linda C., Snoozin, Amy and Gail of Steeple-Jacks on an undefeated season. (submitted by Elizabeth Carter). ■

ANCHORWOMAN AWARDED \$500,000

Kansas City anchorwoman Christine Craft, awarded \$500,000 in a sex discrimination suit against her former employer, says she's glad she won but has no illusions "that this is going to make a huge difference in T.V. news."

The \$1.2 million suit by the 38 year old Ms. Craft accused Metromedia of demoting her in 1981 for being "too old, unattractive and not deferential enough to men."

A four-woman, two man jury awarded Ms. Craft \$375,000 in actual damages and \$125,000 in punitive damages. They also recommended that U.S. District Judge Joseph E. Stevens Jr. find that Metromedia committed sex discrimination. If Stevens accepts that recommendation Ms. Craft could receive further damages. The jury found Metromedia innocent of violating equal pay laws when it paid her less than the television station's male co-anchor.

Donald W. Griffin, attorney for Metromedia, declined comment on the verdict, but said an appeal was possible. (Daily Hampshire Gazette, 8/9/83) ■

ZOMAX RECALLED

Zomax, a drug that has been used for both arthritis and dysmenorrhea (painful, crampy periods) is in the group of drugs known as *anti-prostaglandins*. The drug has been found to cause severe allergic reactions which have resulted in the death of five women. If you are currently taking Zomax you should stop. If you are taking a medication for your cramps but don't know the name of the drug, check with your health practitioner or pharmacy in order to identify the drug you are taking. As of this writing, Johnson & Johnson, manufacturer of Zomax, is attempting to get the drug relicensed and put back on the market with a warning. BEWARE! (WomenWise, Summer 1983). ■

N.A.S. REPORT DENOUNCED

Two national organizations representing office workers say they have received hundreds of complaints from across the country about vision problems caused by video display terminals (VDTs) and the head of the two groups sharply criticized a recent National Academy of Sciences report that claimed VDTs do not damage vision.

The complaints from office workers have come in recently via a "hotline" operated by 9 to 5, National Association of Working Women and District 925, a labor union for office workers which is affiliated with the Service Employees International Union, AFL-CIO, CLC.

According to 9 to 5 director and president of District 925, Karen Nussbaum, "The executive summary did not accurately reflect the lack of consensus among scientists and researchers who participated in the two-year process. Neither

did the summary or subsequent news release efforts by NAS acknowledge the formal dissent of one of the report's 13 panelists, Dr. Lawrence Stark and -- astonishingly--at least one other panelist were not given an opportunity to comment on the final draft of the report or to join the dissent.

Stark is a scientist specializing in eye motions from the University of California at Berkeley.

"VDT users as well as their employers know there are problems," said Nussbaum, "and those problems aren't going away because a study says they don't exist. It's a shame that the National Academy finds more scientific merit in denying the existence of the problems than in searching out causes and solutions."

9 to 5 established its national hotline for VDT operators in May (Hotline numbers: 1-800-521-VDTS and in Ohio 1-800-522-VDTS). Of the 8,032 calls received to date, the top complaints were of eye and vision related problems. Callers complained of blurred vision, eyestrain, focusing problems and deteriorated vision. Other complaints mentioned by hotline callers in connection with VDT work included stress, especially headaches, pregnancy-related experiences and muscular distress.

The hotline presently responds to approximately 500 calls per week. Callers include users, employers and supervisors concerned with VDT risks, and physicians. VDT callers are sent factual information about VDT use, health hazards associated with VDT work and recommendations for user protections, along with a health and job history questionnaire for VDT operators. (9 to 5, District 925 news release, 8/3/83). ■

AIDS UPDATE

Two thousand people in the United States have contracted Acquired Immune Deficiency Syndrome (AIDS).

AIDS is a condition which manifests itself by a near total collapse of the body's immune system. It leaves the body almost totally undefended against even minor infections and prey to cancers and diseases such as Kaposi's sarcoma, pneumocystic carinii pneumonia, and toxoplasma gondii. Each condition was previously rare and almost never seen in young, healthy adults.

Over 700 Americans have now died from AIDS. People with AIDS are primarily homosexual men, but the list of affected groups has expanded rapidly to include intravenous drug users, Haitians, hemophiliacs, female partners of these groups and children. Twenty-six percent are black and 119 women are among those 1,962 people affected.

People with AIDS face a continuing struggle, not only in terms of their health, but also as a result of isolation and loneliness. Stress and other psychological factors play an important role in a person's ability to recover and fight disease.

Spokespersons for homosexual groups and medical people treating AIDS victims are calling for a commission to develop a national strategy for dealing with the fatal disease. Virginia M. Apuzzo, executive director of the National Gay Task Force, and other witnesses urged a House governmental relations subcommittee to call for a national plan for combating AIDS. Ms.

continued on page 13

Rhythms of Life: Astrological Cycles

by Ellen Perchonock

Further support for the widespread importance of the four elements comes from their being honored as an integral part of such diverse ceremonies as Native American, magic, Wicca, and others, through the presence of: sun (fire), wind (air), trees/plants/herbs (earth), and lake/stream/fountain (water). Let us conclude our discussion of the elements with some comments on the roles of the planets Venus (this issue) and Mars (next issue) in the elements as they affect your love and sexual relationships.

Venus, goddess of love, represents harmony, balance, cooperation, the nature of your affections, the projection of your feminine energies, your attractiveness, aesthetic tastes, values, your attitudes towards romantic love, as well as your artistic abilities. Mars, the old god of war, represents your raw physical energy as expressed in work, aggression, sex, how you go about achieving your desires, your assertiveness, the projection of your masculine energies, the basic nature of your sexual energy. In relationships, these two planets need to be considered as a complementary pair; in women they tend to be more intermingled than in men. Since each person has both of these energies, Mars for a woman represents the nature of her assertiveness; and Venus (as well as the moon) for a man, the nature of his yin, feminine side. However, Venus and Mars may represent, in Jungian terms, the anima and animus of men and women, respectively -- the projection of their unconscious feminine or masculine energies onto another person. In that sense, Mars in a woman's chart may indicate the type of male she would be attracted to. For men, both Venus and

the moon may represent the type of woman they are attracted to -- which may in fact point to an internal conflict if the two planets indicate very different types of energy. (For same-sex relationships, this becomes a bit more complex -- use your imagination!) Furthermore, you need to look at the moon position as well when considering love and intimate relationships (and Mercury for communication, and many other factors, of course).

Venus in fire signs. In general, in the fire signs Venus is passionate, inspired, enthusiastic, with a sense of adventure; ardor rather than pure physical energy. Venus in Aries is direct, bold, impulsive, into romantic adventure -- love at first sight. Women with this position prefer to initiate relationships rather than respond to someone coming on to them (cultural conditions permitting). Venus in Leo adds the royal touch, gives an enjoyment of leading the good life, of luxury; needs to be adored or flattered; proud and generous, with a sense of the dramatic (cf. Leo Mae West). Venus in Sagittarius is extremely independent, free-wheeling, hard to tie down, capable of multiple relationships at once (like its opposite, Gemini); idealistic, enthusiastic, very blunt and direct, more of a "pal" or friend than the other fire signs, not quite so physical.

Venus in air signs is very sociable, sometimes impersonal, and needs the mental contact and communication more than the physical side of love. Venus in Gemini especially may carry on multiple relationships; is fickle and flirtatious; needs a stimulating social life. Venus in Aquarius is idealistic, open to unconventional (for the culture) behavior, independent, impersonal and aloof in relationships -- too much so for some people to respond to, although they are

not at all jealous. Venus in Libra (the sign it rules) is romantic, seeking the ideal lover, needing peace & harmony over passion; prefers refined or sophisticated energy, aesthetic/romantic environments; more conventional than the other air signs.

Venus in water signs is very sensuous, sensitive, responsive, with an exquisite sense of touch. The rhythm is slow and deep, attuned to the basic nature of sexual energy (also true for Mars in water signs). Venus in Cancer is very sensitive, shy, gentle, responsive (ruled by the moon), protective, even domestic, feminine in the nurturing/maternal sense; with the tendency to emotional dependency on the partner, and to absorb the partner into the self, to create a whole, they may seem clingy or possessive; more compassion than passion. Venus in Pisces is romantic, compassionate, super-sensitive -- psychically attunes to the needs of the partner, allowing them to melt/merge together; being influenceable, they are also seducible, sometimes indiscriminate in choice of partners. Venus in Scorpio gives incredibly deep, often compulsive desires, more intense than other signs; a need to be desired as well; very passionate and sex-oriented. Scorpio's sexuality is really an emotionally/spiritually based one: the desire to merge totally with another, to be so intimate that you lose yourself in the greater whole, and usually sexual contact is felt to be necessary to express the energy. Heavy emotions such as jealousy and possessiveness often accompany this position.

Venus in earth signs is rather matter-of-fact about the physical drive, steady and loyal in love; often slow to get started (except Venus in Taurus) but once through the earth's "crust", (as Arroyo mentions in Relationships & Life

Cycles) there is a deep, enduring sensuality. There is an appreciation of the pleasures of the senses of physical comfort. Venus in Taurus is very sensual, instinctively understands the sexual nature and needs of the partner; steady feelings, loyal and devoted. Venus in Capricorn is cautious at first, even cold (the Saturn influence), but once beyond the controlled aspect of the energy, it is very physically oriented; serious about relationships; sometimes the tendency to use attractiveness to increase social status. Venus in Virgo, again, requires getting beyond the surface fastidiousness or "don't get too close until I'm ready," to uncover the sensuality beneath. There is a tendency to be very analytical, often very critical, of the partner. Although often considered "puritanical" sometimes you find the opposite tendency (like Venus in Pisces) too many sexual partners, a lack of discrimination.

As with most of what appears in this column, please remember that these descriptions are given in isolation, with all other factors being considered equal; in many cases, stronger influences may well counteract or at least conflict with the above tendencies. We will continue with Mars in the elements next month. Helpful references: S. Arroyo, *Astrology, Psychology & Four Elements; Relationships & Life Cycles*. ■

This month:

New Moon, Sept. 6, 10:35pm EDT
13°55' Virgo
Full Moon, Sept. 22, 2:36am EDT
28°42' Pisces (Sun at 28-42 Virgo)
Sun enters Libra, Fall Equinox,
Sept. 23, 10:42am EDT

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LESBIANS. WITH SECRETS

To choose in ones life to speak the truth, those thoughts and feelings we fear the most. This is the first step towards ourselves and others.
Estelle Gorfine and Sue Fortgang offer a Twelve Week Therapy Group beginning Weds., Sept. 28, for lesbians to learn about honesty, breaking the silence and isolation that has kept us from knowing that we are fine just as we are.
For more information call 253-2822.

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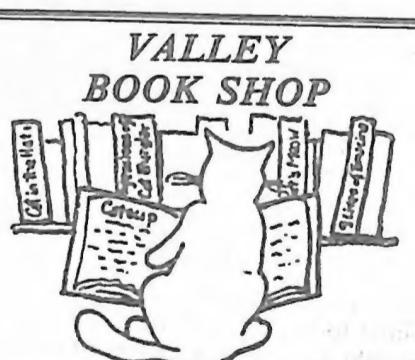
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Harassment Reports Ignored

by Rebecca Logan

On April 4, Dee Dee (last name withheld) received the first in a series of harassing phone calls. The voice, accompanied by heavy breathing, said he wanted to meet her.

The calls continued for several days and were recorded on her telephone answering machine. Fifteen to twenty times the caller just hung up. Three times messages were left. It was obvious from the voices that two different men were doing the calling.

On April 8, Dee Dee's car was vandalized -- the windshield wipers were mangled, the antenna was ripped out, the hood was scratched, and the tires were flattened.

Dee Dee went to the Northampton police with a copy of the phone tape, filled out a complaint, and talked to the three officers who were on duty; one was Detective Pâtenaud, another was Detective Luce. They advised: get a new and unlisted phone number. She was told a phone trap could be used only in a life-threatening situation, and her case wouldn't qualify.

The detectives refused to keep the tape she offered and did not look at the car. They felt there was no connection between the incidents. They told her she could come back if she had any more trouble.

On June 6 she moved down the hall.

The phone rang as soon as she reconnected it in her new apartment. The caller, who identified himself as Jack Murphy, told Dee Dee he wanted to meet her. She replied that that was impossible. Jack said, "Why -- because you're not that kind of girl?" He laughed and hung up. From then until June 12, twenty to thirty hang-ups and messages were recorded on Dee Dee's answering machine. The calls began at 6:30 AM and continued until 12:30 at night. Two male callers actually left phone numbers where they could be reached.

Dee Dee made a new tape and took it to the Northampton police. Officer Jasinski was on duty. He refused to listen to the tape; he said they didn't have a tape machine. When Dee Dee pointed out that indeed they did have one because they used it the first time she came in, Jasinski said the tape wouldn't fit. Dee Dee insisted, because the phone numbers of the callers were on the tape. But Jasinski wouldn't budge. He said he was too busy. The department had received too many complaints to be able to work on them all.

Early in June, Dee Dee got in touch with the Northampton Gay and Lesbian Task Force, a body set up to look for solutions to the harassment of gays and lesbians in this community. This task force has been disbanded by Mayor Musante, but members continue to meet because they feel there is still a need for

it. Through this group, Dee Dee met with State Police Trooper, John Gibbons, who works with the Task Force. He talked with Dee Dee, took a copy of the recorded tapes, interviewed her and assigned himself the task of following up on the obvious leads in her case.

On July 14, Dee Dee and three others from the Task Force went to speak with Northampton Police Chief Labato. This group went through the whole story and asked Labato what he thought of the way his officers were handling this case. His response was that there really hadn't been anything new and there was not enough evidence to work with. He did say, in contradiction to his detectives' advice, that a phone trap was a good way to deal with the problem and that the phone company should be contacted if the calls continued. He also said he would speak to Jasinski; and, he added that Dee Dee was wise to take the case to the state police as they had more "man" power.

The Police Chief was obviously sympathetic with Dee Dee and the gay community's plight, though unwilling or unable to help. But he was heard to address this group that came in to question him as "You gays and 'lezzies'".

Since this interview, Boston's Channel 4 did a two-part special (July 26 & 27) on the harassment of the gay and lesbian community in Northampton. One of the focuses of this documentary

was the different ways the Northampton police and the lesbian and gay community see this problem.

As of this writing:

Dee Dee has received no more phone calls since mid-June.

The Northampton Police have not moved on her case.

Trooper John Gibbons only began to work on her case July 30.

"Moral":

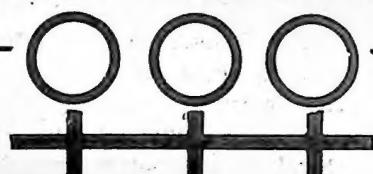
What all of this tells us is that the most effective way to get action on an incident of harassment is to go all routes. Report the incident to the local police, to the Task Force, and to the State Police!

The Task Force is most interested in hearing about harassment cases and sincerely wants to help direct you to the right channels. They can be reached through GALA at 586-9340.

The State Police, notably Trooper John Gibbons, are also interested in these cases, though it may take some time and prodding to get results from them.

The Northampton Police are plainly not interested ... but that's no reason to give them a break. Keep the pressure on. Don't let them forget about this problem. Don't allow them to say, "Well, we have received no complaints; so, it must not be a problem." Let the local police continue to be flooded with legitimate complaints and maybe they'll finally take us seriously. ■

Disabled



by Amy Hasbrouck

When thinking about writing this article, I originally wanted to draw out similarities between women's issues and the concerns I have as a person with a visual impairment. Then I realized that, in the back of my mind, I wanted to prove my personhood, and that I felt a need to demonstrate that I, though legally blind, could have feelings about women's issues, and yes, even be a feminist!

A common bond between able-bodied women and disabled women is, I think, that neither tends to be recognized first as a person, and then as a woman - with or without a disability. Both groups of women seem to be classified as "Handicapped" - period!

You may say, "Yes, I recognize women who are physically challenged as people first and foremost." But if you have come to this awareness, it is despite what society has told you about people with disabilities, not because of it. I believe, however, that all of us (myself included) could stand to become a little more comfortable with our physically challenged sisters.

In the same way that men have used women's bodily functions -- menstruation, birthing, lactation -- as a means of, and rationale for oppressing women, able-bodied people have used our differing abilities to oppress those of us who are physically challenged. Though it is common for able-bodied people to be afraid of the physical imperfection disabled people have, when they use their fear as an excuse to hide us away in institutions and abuse us, that is oppression! The challenge to society is to overcome the unfamiliarity and accept us, including our difference, as a whole.

But this is not what the media encourages able-bodied people to do. Disabled people are depicted either as happy and dependent (as are house-

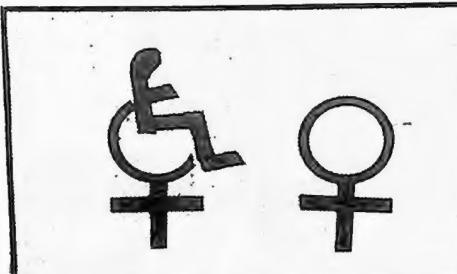
wives) or as a tragic hero to be pitied, admired, but not understood as who we are, above and beyond what we do to overcome our "handicap." These stereotypes of us in the media are carried over into the real world as expectations, and many people are disappointed when we are not happy, dependent or talented enough to ice skate or draw pictures with our teeth. In fact, people can get downright resentful when we are angry, even though society is "taking such good care of us."

The way Society takes care of us is to put many of us as far out of the way as possible. The institutions that many disabled people end up in do little to prepare us to function to our capacity in society, if we ever do get out. If a woman with Cerebral Palsy, for example, can live in an institution for 15 years and not be able to read when she leaves, she will have to go on state aid. More than likely she will not be offered the opportunity to acquire a job skill which might earn her enough money to support herself. She will be forever dependent on the generosity of the great husband, father and uncle Sam.

Disabled people - male or female - are denied many of the rights women are denied. Education, survival skills (e.g., how to cope with business and paperwork) and job skills are hard or impossible to get at the same level as able-bodied men regularly achieve. Then, once we are made completely incapable and parasitic, we are subjected to the degradation, and ultimately the internalized oppression, that can grow from such a life. The tedium of housework is only outdone by the boredom of complete idleness many of us, living on state aid and trapped by inadequate or non-existent transportation, must live with.

Health care is dominated by able-bodied white males with little interest in the health issues of women and physi-

cally challenged people. But if women need more medical maintenance than men, physically challenged people (on the average) require an exponentially greater amount of health care than able-bodied people. Disabled women suffer doubly from this arrangement, especially if you consider that many people, including doctors, cannot conceive of us as being sexual, sensual, physical, or as having any deep emotional feelings, let alone the physical and psychological problems that can develop in any intimate relationship. Who would ever think to teach a blind or paraplegic person how to use birth control, or how to deal with herpes?



But as many similarities as there are between being physically impaired and being female, differences between them are at least as great as between any other subgroup of women, be they lesbians, women of color, older women or single parents.

If you take all of the physical and emotional struggles that able-bodied women go through in their lives, add some complications to make it interesting, and square the number (because of the actual physical impairment, and the social attitudes about it) you get the general idea, at least on an intellectual level, of the difference. Many disabled people are institutionalized, and the contact between those (in or out of institutions) and other physically challenged people is severely impaired both by the disability itself, or society's in-

adequate accommodation to it. The isolation takes on even more significance when you realize the amount of unreported sexual and physical abuse that goes on in institutions. Who ever asks the physically or mentally impaired child if anyone is beating or raping her or tells her what rape is, so she would know if it were happening to her.

So why aren't more disabled women involved in the women's movement?

Assuming a physically challenged woman is not in an institution, knew about feminism and hadn't been brainwashed into thinking that feminists would take away her Social Security payments or something, it takes such a long time to do things like filling out paperwork to get the government to pay for physical therapy or whatever, that she might not have time. If she goes to school or has a job, and must hassle with transportation as well, she might not have the energy at the end of the day to go to a meeting at night. But even if she did have the time, energy and awareness, vans might not run at that time of day, there might be no one to interpret into sign language, and no one to read the printed material aloud to her. Besides, who can guarantee that the women there will be interested in her issues? How many NOW meetings are devoted to strategy discussions on how to get money for new wheelchairs, ramps installed, TTY's on phones in an office, or a talking computer? All these "ifs" can keep a lot of people home.

In the end, the question remains: Who's responsibility is the participation of physically challenged women in the women's movement? Who should be working to change society's attitudes about us? Who is going to help and support us in creating networks, support groups, political lobbies and social ties with other physically challenged people? ■

Listen!

by Kim Colfer and Joan Wilce

Two 1970 graduates of Northampton's Clarke School for the Deaf met one evening with the VWV at their *alma mater* to help us understand a little of what it means to live with severe or profound hearing impairment by sharing their reflections on school and work experiences.

Laura Balsley, a lab technician at Cooley Dickinson Hospital, spoke first. Her job drawing blood gives her frequent contact with people. "They will sometimes ask me about my nationality before they realize I am deaf," she told us, speaking with a pleasant touch of accent.

When she was 16, Balsley graduated from Clarke School and entered Longmeadow High School. "Some kids made fun of me at first, but once people got to know me, it was o.k." "Her teachers," she said, "were most helpful." "They were all aware, because a counselor from Clarke School had prepared them." Following high school, Balsley studied for two years at Springfield Technical Community College.

Laura Balsley does not find impaired hearing a handicap on the job, and it interferes with conversation between herself and a hearing person "only when that person is nervous." "Nervous people are likely to avoid me altogether," she said. Balsley does find conversation difficult, however, in a group of hearing people because they forget to speak slowly and carefully. And unless the person speaking looks directly at you, it isn't easy even to know who is talking."

Deaf people are the most unknown and misunderstood of people with physical impairments." Balsley said, "because our disability can't be seen." She understands the hearing person's ner-

And Don't Be Afraid.

vousness at being unable to understand what a deaf person is saying; she herself is nervous, she said, when she can not lip read someone with cerebral palsy. "Don't be afraid of us," Balsley said. "Deaf people know they will have to repeat themselves many times."

Rona von Mering agreed. Understanding what she says requires concentration and time learning to listen. von Mering knows this, and she expects hearing people to make that effort. She has devoted much energy to learning to speak and lip read, and it irritates her when hearing people won't take the trouble to listen or talk to her. She told a story to illustrate: "When I first began working at the Leverett Craftsmen and Artists studio, I had problems communicating with the other craftspeople. They wanted me to write on a piece of paper. I got upset, because I want people to learn to listen to me—people who take the time can understand." She smiled and added, "I get along fine with the LCA craftspeople now. We are very friendly."

It took von Mering a year to obtain studio space, but now a self-employed potter at LCA, she laughingly says, "Clay is my best friend!" There is feeling behind the laughter.

Rona von Mering went from Clarke School to Northampton School for Girls, later Williston, and then to Stoneleigh-Burnham School. She remembers her first day at Stoneleigh-Burnham most clearly. She told her history teacher that his beard and moustache made it hard for her to lip read him. The teacher arrived the next day clean-shaven. He cared.

The two women compared for us their relative hearing impairments. Balsley's impairment, she told us, is borderline between "severe" and "profound." Without her hearing aid, which she has worn since age three, the sounds she

receives are reduced in volume by 90% as compared with unimpaired reception. von Mering is profoundly deaf. Hearing aids bring her a little sound, aiding with vowels but not consonants. "But every little sound helps," she says. Neither woman hesitates to apply the term "deaf" to herself, but Balsley noted that "Deaf" seems too strong a word for some people; they are more comfortable with "hearing impaired".

Both women agree that hearing people are often confused by the differing degrees of hearing impairment. Finding some deaf people easier to understand than others can also confuse a hearing person. Many hearing people seem to expect a deaf person to achieve a level of speech comparable to Balsley's. They fail to realize that what is possible for one may not be possible for another, leading to a great range of personal variation in speaking.

Balsley and von Mering together emphasized the point that, while they both can speak orally to hearing people, many deaf people are totally dependent on sign language. von Mering tells hearing people to "ask about, listen to, and respect the various ways in which deaf people can and wish to communicate."

Rona von Mering and Laura Balsley are both glad they went to Clarke School and appreciate their oral training. They believe it is easier to learn oral speech if you start young and learn it first, and then learn signing later. Both say that American Sign Language (ASL) is an easier and often necessary way to talk with another deaf person, and that they use it about half the time.

In closing the VWV interview, Balsley suggested that deaf or hearing impaired people need to help educate hearing people to be more comfortable, less nervous and fearful in their company. von Mering countered with, "people

should educate themselves! There is no excuse for ignorance of the Deaf Community in this area, with Clarke School right here in Northampton! But lots of people don't even know about Clarke!"

(If you would like to know more about Clarke School, you are welcome to visit. Call 584-3450 or write: The Clarke School for the Deaf, Northampton, MA 01060.)

Hannah Yaffe, interpreter and instructor of ASL at UMass, explained for the VWV the place of signing in the lives of deaf people.

Paraphrasing a remembered statement of Helen Keller's, she said, "Blindness separates you from things; deafness separates you from people."

"Signing," she said, "is a way to connect with people if you can not hear and speak as hearing people do." American Sign Language, she noted, is the 4th most used foreign language in the U.S. It is "foreign", she explained, because it from English, even though the vocabulary is interchangeable. It is the language profoundly deaf people most commonly use among themselves. It is the legitimate and preferred language of their subculture.

When speaking to a hearing person, however, Yaffe said a deaf person will usually use "Signed English" because most hearing people do not know ASL. Signed English uses the same signed vocabulary, but follows English grammar and syntax, and thus is English. People speaking both ASL and signed English are, therefore, bilingual. A hearing person learning Signed English is not learning a second language any more than one who is learning shorthand—they are only learning different codes for a single language.

Yaffe left the VWV with an unelaborated but tantalizing view of the state of the art of communication as it affects us all, with or without hearing impairment. There is, she told us, a third way of signing developing, Total Communication (TC), which combines the other two signing systems. ■

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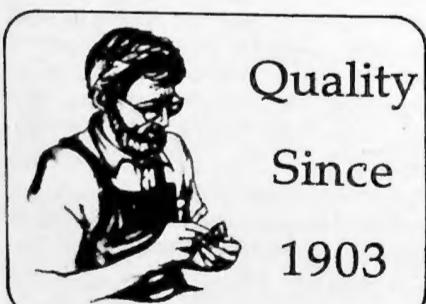
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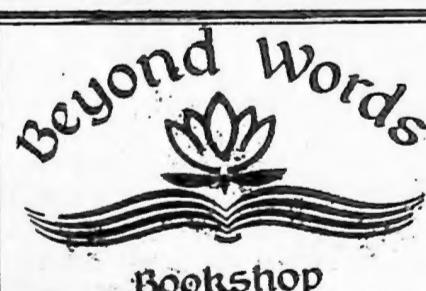
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A Model for Independence

by Denice Yanni

A walk down East Pleasant Street in Amherst reflects the town's image: colonial New England architecture with an eye toward the future. Witness the cluster of buildings resembling sugar maple houses with the addition of "sun-scoops" to provide solar energy. Such a sight indicates architectural design and efficiency at their best. It is also a sign of advocacy at its most powerful for these are the John Nutting Apartments, a living space for people with disabilities, and their advocate is Stavros.

Stavros Foundation of Amherst is an independent living program for persons with severe physical disabilities. It was founded in 1974 by Chris Palames, who sustained a spinal chord injury as the result of an athletic accident. He named Stavros (which means "Steven" in Greek) after his brother who was killed in a car accident. As the first executive director, one of Palames' major projects was providing consultation for the practical design of homes for people living with disabilities. The work continues with services provided to Hampden, Hampshire, Franklin and Berkshire counties.

INDEPENDENT LIVING MODEL

Pat Spiller, the present Executive Director, provided the background and underlying philosophy of independent living centers like Stavros. They are an outgrowth of the Independent Living Movement which was founded in the sixties by men with spinal chord injuries (87 out of 100 spinal chord injured people are men), who believed that people living with disabilities should be able to maintain an independent life within the general community and not be relegated to the role of "permanent patient." Eventually, the movement expanded to include an increasing range of disabilities.

One of the results of such advocacy was the development of Title 19, "The Personal Care Assistance Program," in 1979. Funded by Medicaid and Public Welfare, it offers aid to those who

choose the independent model of living provided that they meet three requirements: the individual must be in a wheelchair, be eligible for Medicaid, and require a certain number of personal care hours per week. That program enables people living with disabilities to hire, train, and, if necessary, fire Personal Care Attendants, a process giving them direct control over their own lives.

Pat Spiller emphasizes that Stavros promotes this "Model of Self-Management" for independent living in a community rather than a "Medical Model." The "Medical Model," which the Independent Living Movement railed against, views people with disabilities as permanent dependents and usually prescribes institutionalization. It perpetuates the image of such an individual as a life-long victim, a passive patient with no control over her/his environment. By segregating people who live with disabilities, Spiller notes that we "see them outside of developmental processes." (e.g. sexual, vocational, etc.)

The more positive "Model of Self-Management" enables people to interact with their environment. "For severely disabled people it means the difference between being a passive recipient of a service and being assertively in control and self-directing in care; and the difference between a more protective environment and independence," said Spiller.

STRUCTURE AND PHILOSOPHY

The organizational structure of Stavros reflects the basic philosophy of independent living centers. Individuals with disabilities who make use of the services are called "participants" not "clients," the latter term implying a certain distance, even a subservient role. The "staff" are called "peer counselors" for they are people with disabilities helping others with disabilities. Spiller believes that this attention to terms focuses on the dynamic of their services. She sees it as "a mutual, participative process."

Such sensitivity is also necessary in speaking of people with disabilities. To

classify them as "THE Handicapped" or "THE Disabled" totally identifies people by their physical disability. It depersonalizes them and is indicative of the more pervasive social disease of simplistic treatment through general categorization.

COMMUNITY SERVICES

Stavros provides a wide range of services and opportunities for service to the entire community, those living with physical disabilities as well as those with no visible limitations. The following indicates the range of activities:

- DIAL, Disability Access Line, (1-800-442-1185) a taped message on various subjects appropriate to the participants under the supervision of Donna Liebl, the Information/Referral Coordinator. (See Announcements for more information.)

- environmental advocacy, which aided in the design of the aforementioned John Nutting Apartments and the writing of Community Development Block Grant entitled, "Amherst Community Accessibility Project," (ACAP). Through the grant, Amherst received funds to make the downtown area more accessible by providing curbs, changing entries to stores and other public buildings, re-paving sidewalks, etc. Mary Brydon-Miller, an environmental psychologist, continues this advocacy as an accessibility consultant.

- transportation advocacy, which informs participants of existing services and works to expand them. Nancy Higgins is the Transportation Advocate.

- Jo Anne Duga, Personal Care Attendant Coordinator, organizes funding for Personal Care Attendants (PCA).

- educational programs for school-

age children called, "What If You Couldn't?", coordinated by Elizabeth Gallant.

- opportunities for various types of volunteer service (staffing the DIAL phone service, providing transportation, etc.).

ACCESSIBILITY: AN ISSUE FOR ALL

As the Accessibility Consultant for Stavros, Mary Brydon-Miller provides specific information about standards for accessibility (Massachusetts has the most stringent in the country) to those involved in various building projects. She studies how physical environments affect people psychologically and socially. Brydon-Miller poses the question, "If I had a particular disability, how would this environment impact on me?" Such a perspective is extremely difficult to develop. The only logical response is to ask the individual what her/his needs are. "It's been my sense that a lot of people who are policy-makers never bother to ask people what their needs are. Somebody determines that, and it's an 'expert,'" she says. In contrast, Independent Living Center exists "to respond to people's expressed needs, not to invent things; not to put things on people; not to play 'expert' and tell somebody what she needs, but rather ask, 'What do you need? Let us see if together we can do something about responding to that need.'" Brydon-Miller also sees this not only as an organizational approach, but also as a personal approach that can avoid future patronizing and condescending responses to those who have disabilities. Ask them what their needs are; don't assume.

More awareness is needed for all community members to perceive accessibility as a value. Both Spiller and Brydon-Miller make the point that we are all disabled at some time in our lives. This realization, as well as becoming friends with someone who has a disability, brings the issue of accessibility home to all who wish to interact positively with their environments throughout life.

(in the way that sexism, racism, homophobia, etc. are political issues)? Why or why not?

15. Can you communicate with a hearing-impaired person? Do you know how to "sign"?

16. Section 504 of the Rehabilitation Act of 1973 - which gives disabled people basic civil and human rights - is now being dismantled by the Reagan administration. Did you know about this? What kinds of actions could you take to prevent this?

17. Do you understand why some of us cannot rely on our ability to get "shit jobs" to survive?

18. The pro-choice movement often talks about the need to be able to abort "defective fetuses" as one justification for abortion rights. What does this kind of logic imply about the right of disabled people to exist?

19. How do you feel about women with genetically-passed disabilities choosing to have children? Do we have the right to pass on our disabilities?

20. Make a list of words which have been used to describe/harass/joke about disabled people. Try to imagine how these words and jokes make us feel.

Make a choice to interrupt these words - and jokes about us whenever they occur.

21. Realize that being disabled means a different way of being in and relating to the world - not inherently better or worse - just different. What might disabled women, disabled Lesbians - have to teach you?

Many thanks to Arachne, Nioni, Marcia, Diane, Tryna, Thomas, and all the other women - both disabled and able-bodied - who have given me feedback on these questions since I first put them together a year ago. ■

Questions For Us All

by Kim Christensen

I have made these questions to help lesbians and other women deal with their ableism. (These questions refer only to physical disabilities, not to the experiences of women with mental or emotional disabilities.)

1. You are walking down the street, and see a woman with a cane and an obvious limp. What is your immediate, honest reaction to her disability? Do you think of her as a potential friend? As a potential lover?

2. Pretend for a moment that you are physically disabled and cannot run - from an attacker or a rapist. How does this affect your feelings about your own power?

How does this affect your opinion about the solutions which other women advocate for self-defense?

3. Lesbians have often said things to me like: "You can tell she is/is going to be a Lesbian - she's such a jock." What does being physically strong/coordinated have to do with being a Lesbian? What is your own image of a "strong" woman? Is it ableist? Do you make an honest attempt to include disabled Lesbians in the social networks and activities connected with the summertime "softball culture"?

4. A Lesbian once told me that it was "politically incorrect" that I "chose" to deal with male doctors. Many women have the physical privilege to choose not to see male doctors, or not to deal with the traditional medical establishment at all. Others of us have no such "choice" - our lives, at times,

may rest in their hands, whether we like it or not. Your "choice" in this matter is based upon real able-bodied (and class) privilege, and is oppressive to those of us who do not have such a "choice". How could you be an advocate for Lesbians/women who deal with the traditional medical establishment?

5. Many women like to give advice to those of us who are disabled about non-traditional or traditional medicine (as if we hadn't thought of it - or tried it - already). There is also a common belief in many Lesbian circles that disability or illness is a manifestation of a "deeper" psychic conflict - that illnesses and disabilities could be cured if only we - the disabled - would try harder. In other words, there is a real-and oppressive - misperception of the limits of our power. (Note: This is not to deny the real and complex interconnections between the health of the mind and the body - but to point out that many of us have physical differences which could not be "cured" even if we spent the rest of our lives eating "right", visualizing, meditating, - whatever). Your constant "advice" on medical matters is oppressive - it implies that there is something wrong with me the way I am. Think about a time when you gave such "advice" or heard it given. How could you better handle the situation next time?

6. Imagine that you are in a serious car accident tonite, and that you will be bed-ridden for several months. Imagine asking other Lesbians in this community for support - emotional, physical, practical, etc. (shopping for you, doing your laundry, visiting you, etc.) How does it feel to ask for such support? (Or would you turn to your nuclear family?) Do you know how to be honest with a disabled or

ill woman about your reactions and commitments? Have you made commitments to help other Lesbians who are disabled or ill?

7. How do you use/abuse disabled women to avoid facing your own fears around sickness and death? To avoid your fears around dependence?

8. Do you know how to deal with another woman's physical pain? Do you try to avoid talking about it? Trivialize it? Pity her? How could you constructively and non-oppressively acknowledge her experience and support her?

9. If you see a woman in a wheelchair pushing herself up a ramp, what should you do?

10. How much do you know about common disabilities - CP, MS, MD, dyslexia, epilepsy, etc.? (Or do you always rely upon disabled women to educate you about their conditions?) What should you do to educate yourself?

11. How much do you know about the history of institutionalized ableism? About the warehousing of disabled people? About the eugenics movement of the early 1900's (whose goal was the elimination of the "genetically inferior" - including Blacks, Jews, and the disabled)?

12. What percentage of the buildings and streets that you visit in a normal day are wheelchair accessible? Do you realize that these physical barriers keep disabled people "out of the mainstream" just as effectively as institutionalization?

13. Do you think that disability is not related to class and race? (Through access to good food, medical care, safe working environments, etc.).

14. Do you think that ableism is a "political issue"

Speaking Out

by Mary Ambo

I'm Mary Ambo. I'm writing this because I want you to listen to me. I have cerebral palsy.

Until a few years ago, I couldn't scream or cry out loud, because I didn't feel safe enough. People—my parents, everybody around me when I was growing up—told me it wasn't good to show my emotions. They told me by walking away because they couldn't deal with it. They made me feel guilty for my feelings.

Now I can cry, but people around me have to be able to deal with me. If I think they can't or I feel they shouldn't have to, I'll wait till they leave—if I can. I think if I didn't cry, I couldn't do what I have to do every day. I could not function. It's not that I go around crying all the time, but every once in a while, things get to me.

I had a really hard time when my parents took me away to "The Hospital", a place near Boston I am afraid to name. They were not talking to me about what they were doing to me. I think they didn't know how they felt, so they couldn't help me deal with it. I'll always wonder whether they had any idea of what was going on inside me. I was only six, but I had a good idea of why they were doing this, and I had a lot of feelings about it. I knew that people like me got put into institutions. Still, I didn't want to go and I was angry. But I could not show any emotion. It would do no good. I knew my parents couldn't take care of me. They were going to do what they wanted to. As I saw it—or was made to see it—they felt they had no choice, there was no option. I knew I was being sent away to live in that place. I was afraid.

Once I got there, my parents talked with the nurses for a while. The nurses' aides took me into a big room and made me take a bath. While I was taking the bath, my parents said goodby to me. I thought that was a very unfeeling way to say goodby to a daughter. I wondered if they loved me. I still wonder, sometimes.

"I had to turn off all my feelings..."

To survive 10 years at that hospital, I had to turn off all my feelings, because I didn't want to be there and because people were not nice to me. Like this: once I had to go to the bathroom and just didn't make it. Instead of asking why I had the accident, they yelled and screamed at me, and took me to my room. All the aides on the floor stood around staring at me. The aide assigned to me was teasing and making me feel really bad about myself. I was angry and said, "SHUT UP!" That was the first time I ever told anybody to shut up. It felt good, but it was scary because I didn't know what she would do to me. I was maybe seven at the time. I never defended myself again—it was just too scary. And because I got yelled at for 10 years for needing anything, even now I still say "I'm sorry" when I ask for something.

When I was 16, I was moved from "The Hospital" to the Northampton Nursing Home. I was really scared because I didn't know what it looked like or what it would be like. But even if they had told me I could stay at "The Hospital", I wouldn't have. They were doing a lot of "hairy" stuff there and had done it for a long time. I never said anything to anybody about it because I was afraid, and I didn't think anyone would believe me.

Nobody came to see me much at "The Hospital." I saw my parents once every couple of months. They moved me to Northampton so I could be closer and they could see me more often. They were happy with that arrangement. I have to say honestly, it was better.

The day I went into the nursing home, they took me down the hall to a day room full of kids. Most of them were crying. I took one look at them and I started crying too, because I was scared and didn't know anybody.



"The author" photo by Viv

But this was the first time in an institution that anyone showed concern for my feelings. When I had to go to the bathroom, instead of just taking me, the aide asked me how she should help. It blew me away! I was in shock that somebody asked me a question, because nobody ever took the time to ask! Looking at it now, I can't believe that I lived so long without people talking to me like a human being.

I stayed at the nursing home for five years. While I was still there, somebody from Stavros told me she thought I could live independently. At first I did not believe her—simply because I grew up in an institution. And if I could live independently, then it made me really angry that my parents had put me into an institution when I could have been doing something different. So it was hard believing I could do something different, but I was excited to think that I might. I was so scared—because I didn't know if it would work, but I decided I had to try.

Stavros introduced me to another handicapped woman. They thought it would be good if we lived together. We got along well for a while sharing an apartment, but after about a year, it seemed best for me to look for another place to live. They were building Clark House then, so I filled out an application. When it was built, I came to see it. There was a good possibility I was going to get in, and they wanted me to pick my own apartment.

Oh, God! Did my life change when I moved to Clark House! I have had more emotional support, from women, in the last several years than I ever had in my whole life before. Because of that, I find I am more able to give emotional support to myself.

Something made me furious just now as I was writing this! Two women from the Clark House management came into my apartment to see if anything is wrong with it or if I want anything fixed. I was not told to expect their visit. They asked if they could look around. I was telling my story to Joan, who was

typing it. She offered to give us privacy. They said that wouldn't be necessary. Neither they nor Joan asked me if I wanted her to stay.

After a few minutes they came back and told me I have a dirty apartment and that whoever pays my PCA's (Personal Care Attendants) should see that they do a better job. They stood there and asked me how many PCA's I have. I said I couldn't remember. (It wasn't their business anyway!) They found a list on the wall by my telephone and started reading names and counting my PCA's. "I wish I had eleven people working for me," one of them said. The same woman told me she couldn't sign the necessary form to say my apartment is "decent, safe, and sanitary." That was not true, and I was furious that they talked to me this way in front of another person. When I asked what was the problem with my apartment, she told me only that the rug needs cleaning (there are spots on it I also want taken care of) and that there is an accumulation of trash and bottles under my sink. And she went on, "What about that board out there on your porch? What is it, Mary? What do you use it for?" I told her it is ramp I use to get into a van. I was angry that she couldn't already see what it was for. "Well, Mary, do you need to keep it out there where everybody can see it? We'll have Maintenance put it in storage. If you want it, you just ask, o.k.?" I didn't answer her. I felt terribly invaded!

I did a lot to get my independence and it means a lot to me! I get up when I want to. I eat when I want to. I hire my own people to work for me. That is a big step, because I grew up in an institution and never thought I would know how to live independently. Those two women violated my sense of independence. And for what? Spots on a rug, trash and bottles under a sink—things I can and will take care of myself—and for a wooden ramp on my porch, several inches of which "everybody" can see above the brick wall.

People violate my sense of independence outside my home too. I can go downtown on my own. I can take a walk around Amherst—only when I "walk" I drive my power chair. One day I was sitting by myself in Amherst Center. A woman came up and asked me what I was doing out alone. This has happened to me often. Every time it does, it makes me angry. Just because I'm in a wheelchair, people shouldn't assume I can't go for a ride by myself—or do ANYTHING by myself. I don't usually show my anger, but this time I did. I told the woman I was on my own and to leave me alone! She walked away quickly.

"People violate my sense of independence."

When I go into a doctor's office, instead of talking to me, they ask the person I'm with why I'm there. Once when a doctor did this to me, I confronted him, "Why do you assume that just because I am in a wheelchair, I cannot talk for myself?" He said, "Because I see a lot of people in wheelchairs." I didn't answer back, but I'll tell you what I was thinking ... that was a truly dumb answer!

Once I did have a good doctor. When I first met her, she surprised me by talking to me directly. That was most important to me because, in order to trust a doctor, you have to have one who will talk to you.

But she will not be talking to me anymore. I just got her letter saying she isn't taking Medicaid patients any longer but would help transfer my records and would recommend another doctor, if I would call. I called. The recommended doctor is not taking new patients. I have now gone through a whole list of doctors. All of them either are not taking Medicaid patients or they are not taking new patients. I want to find the same kind of doctor everybody needs, one who will talk to me and relate to me as a person.

My experiences with doctors, generally, have not been good at all. When I was young, they didn't tell me anything about what they were doing to me. That really frustrated me, and scared me, too. I didn't even know what I was scared of, and that made it even scarier. I was angry that there was nobody listening to me.

I went through a lot of operations that I didn't know what were for. They may have helped me, but I do not think so. I think the medical profession is oppressive to handicapped people, especially to women.

I want to talk about my experience in Northampton High School. It was hard for me even to get enrolled. Going to school was frightening and felt really weird, even though an aide went with me, so I didn't have to go alone. It was something I never did before, and I felt different and isolated from everybody else. People didn't know how to talk to me. I wanted to talk to them, but I was afraid.

When I started high school, I was 18. It was hard for me because I felt really dumb. I couldn't read and didn't know my letters at all. I had had teachers at "The Hospital", but they didn't spend much time on me or teach me skills I could use later on. They did not know how to teach me, and they did not have a lot of patience. They seemed to think they didn't have to teach me anything because they thought I would never go any further than "The Hospital."

In high school I took a bunch of tests that showed I have dyslexia. All my life I didn't know what was going on or why I had felt stupid. Now I don't feel stupid. I know I AIN'T stupid and I AIN'T dumb either!

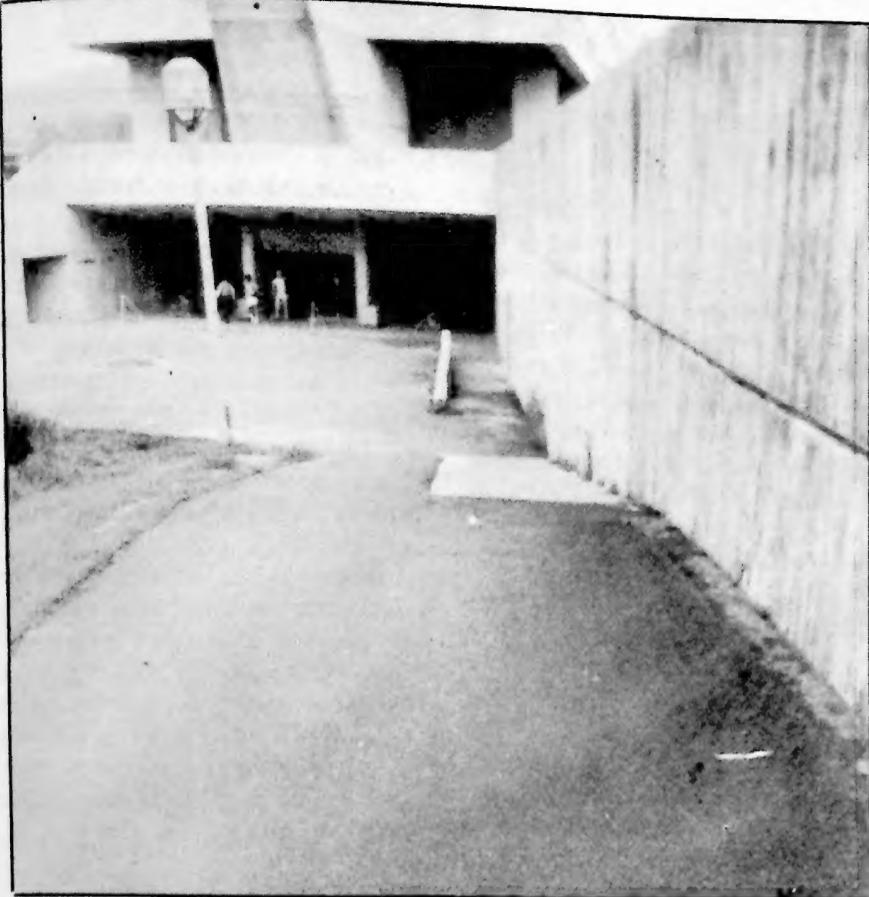
I took reading, math and history in Special Ed classes. Sometimes I was the only person in a wheelchair, the only person with a visible physical disability. The only class I had that wasn't in Special Ed was art. That was a good experience. It felt different because I like art and I liked the teacher. Art was something I could do, and so I didn't feel so different and isolated.

My first real teacher was teaching me to read, and I was learning, too. Then he got another job. He taught his wife how to teach me, but then she left to have a baby. She taught someone else how to teach me, but that teacher got me confused because she seemed so confused herself.

I went to high school for three years and a half. The only reason I stopped was because when you turn 21, Chapter 766 won't fund you. I think that is not fair. I don't think anybody's age has anything to do with how long they should go to school if they have a disability.

At the moment I am having trouble relating to my parents because they disagree with what I'm doing. The day I moved to Clark House my mother said, "I wish you would go back to the nursing

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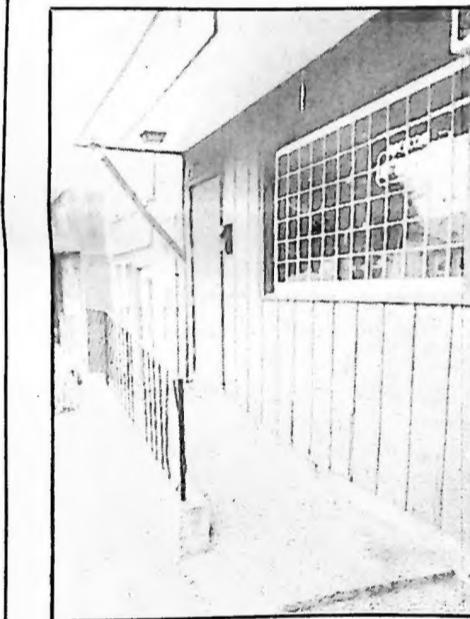


This wheelchair ramp on the west side of the Campus Center at UMass has no railing and is much too steep to be safe. It has a staircase next to it that is virtually invisible from the top. A blind UMass student fell and broke his arm on this ramp last year, and the University still has not repaired the ramp.

WHAT IS WRONG HERE?



Help! Police! If you want to get into the Amherst Police Dept., you have to have a friend go in the front and ask a police officer to open the alley door for you.



A downtown Amherst restaurant appears accessible at first glance, but on closer inspection we see that there is not only a step up to the ramp itself, but also a step up into the building.



Cause
for
Ramp Rage

The U.S. Post Office in Amherst is only wheelchair accessible through a back door, so, if you're in a wheelchair, you can go in with the bulk mail.



This elaborate ramp at South College, UMass, leads to a stairway on either side of which are located the Communications Studies TV Studio (inaccessible) and the film unit. Meanwhile the Comparative Literature office is two floors above, with not an elevator in sight.

photos by Sue Tyler

Dialogue on Ableism

by Marcia Black, Kim Christensen and Keishya Salko (edited by Denice Yanni & Joan Wilce)

Kim Christensen: I have looked at the history of the attitudes and institutions that together constitute "ableism"; a very consistent theme is that society makes disabled people invisible, does not want to deal with us. This trend has increased as Western society evolved industrially. Disabled people in earlier farming communities, though stigmatized, were still a visible part of their society; they were physically less cut off from others.

With industrialization, people's productivity became economically more important, and the stigma attached to disability grew sharply. That is when the institutions cropped up and we got the Eugenics Movement, which states that, through selective breeding, sterilization, and now genetic manipulation, we as a people should be wiped out. That thinking is still prevalent. For example, even in the Pro-choice Movement, one justification feminists cite for keeping abortion legal is that one has to be able to abort a disabled fetus. The underlying assumption is that we don't have the right to live, being who we are, and if we do live, we should be very grateful for being allowed the privilege!

One word about physical barriers: once you have institutionalized people and kept them out of their communities for a long time, you will find society building communities without curb cuts, accessible transportation, etc., because people have forgotten we exist—they never see us. So the same kind of shit that has gone on for centuries continues.

Marcia Black: Institutionalized segregation of disabled people and societal attitudes both make disability one of the more invisible conditions. The more I think about it, the more I am astounded at the kind of invisibility ... at the number of people that you never hear about who are in some way disabled. Some people now do think about disability -- about severe disability — but that is only a part of the spectrum. An enormous number

of people are disabled or will be disabled at some time in their lives, yet it is a thing people never talk about. Physical disability and/or health are not givens and can change at any time. But society has established a "norm" for what a "normal" human being can do with working and leisure time during the course of a life. These norms are oppressive to disabled people.

KC: The way society deals with the many physical differences among people can turn them into disabilities. How much privilege able-bodied women, able-bodied people, have was really driven home to me when I went to the Lesbian/Gay Rights March in Boston with a friend in a wheelchair. There were no curb cuts. We could not get into the Boston Common without going all the way around it. To find an accessible bathroom, we had to go half a mile! Other people at the march didn't have to think about such a thing; they listened to 45 minutes of the first speakers while we looked for that bathroom! It was quite clear that my friend was not wanted in Boston—and because I have been in a chair at various times, I was not wanted in Boston either. I was so angry I didn't know what to do!

Keishya Salko: It's interesting that you're talking about Boston in terms of physical accessibility and what it means in terms of disabled people being welcome or not. Boston is where I became disabled. I was born able-bodied and had never thought twice about the possibility of becoming disabled. As a young person, to me, to see a disabled person was to see someone who was physically "disformed." At that time I was aware of my own ableism only on the physical level. I never stopped to consider what it meant in terms of disabled people's lives, what sort of access they had to the world -- other than that they must be lonely because nobody loved them. You didn't look at somebody because you assume they don't want you to notice that they are different and therefore not "right." This is part of the "norm" syndrome.

The assumption of "norm" is a theme

in many forms of oppression, including racism, classism and ableism. The ableist assumption is that obviously you don't want to be disabled and wouldn't be, given a choice; so, if you are disabled, then your choice must be not to love yourself for who you are, but to try to be able-bodied, something you are not.

Becoming disabled was a turning point in my life. I was a completely able-bodied dancer until one day I landed from a jump and had to struggle along on crutches for months. I lived in what I had thought was an easy-to-get-around-in, fun place to be. But suddenly, and from that moment on, it was a complete horror. From lack of accessible transportation to being called "Gimp", I began to understand the extent to which our society does not value or accommodate diversity.

KC: One common reaction to lack of accessibility is denial. Rather than realize how much this society is not made for us, how much society does not want us around, it's so easy to blame ourselves. We try to ignore our limits and say "I can DO it! I CAN do it! I can really handle this!", rather than getting pissed off and saying, "This is RIDICULOUS!" A big struggle, for me, has been accepting the reality of what my body is saying, learning that it's not "all in my head." In some ways I still haven't accepted my disability.

MB: Right. That's because we have no positive reflections of ourselves from society. Since everybody else denies it all the time, it is easy for us to become invisible.

KS: Talking about history and how culture develops around a "norm" started me thinking of circuses and freak shows, which once was the place for anyone who was "deformed." So when we are visible, we're considered strange.

KC: Denial is a really understandable response if you look at what happens to people who refuse to or cannot deny disability. It's very difficult to identify with and emotionally align ourselves with people we were brought up to think were "deformed and ugly." Who wants to be "deformed and ugly", when

that implies that we don't have a right to be here. It's very difficult to realize that much of this society just doesn't want us around as who we are.

KS: Even the terms "disabled," "deformed" -- it's like "less than."

KC: I like the term "disabled," because I think people are naturally differently-abled. In this society, though, we become DIS-abled because there aren't curb cuts, are no signers... "different" becomes oppression.

KS: But I think labels are a mixed thing and should include expanding what "able" means. If you take it apart, "disabled" is the condition we are living under because of the structure we are living with. "Able-bodied" itself needs to have an expanded context. Everyone has limitations of some kind, but what brings us together as a group is the way society stigmatizes us rather than seeing differences as valuable parts of the whole.

MB: I'd like to return to the topic of accessibility. The issue involves much more than just physical accessibility. The way the educational system and job market are structured make them inaccessible to people with disabilities.

KC: The average white disabled working woman earns 24¢ compared with the \$1 earned by white, able-bodied men -- less than half of the 59¢ her able-bodied counterpart earns. What if you are a disabled woman of color?

MB: And the unemployment rate is astounding! There are over 36 million disabled people in the U.S. by conservative estimate. That makes disabled people the largest minority in the U.S.

KC: Which means that at least one in six people in this country has a disability. Those are government statistics that only include people who have lost the use of a limb, have a severe heart or lung condition or severely impaired sight or hearing, are confined to a wheelchair, or who have been institutionalized for a mental disability. By that government definition, none of us three would be called "disabled."

continued on page 14

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Poetry

THE CHOICE

It's now 3:00 in the morning
 You're lying there wondering why
 The radio's murmuring love songs
 When you worry today you might die.

And that feeling starts growing inside you
 You think that it may never end
 You reach for the phone by your bedside
 But you don't want to wake up a friend.

And you cry...
 For the eyes of the people who stare
 For the ears that don't hear how you try
 For the hand slap that seemed so unfair
 For the mouth that will give no reply
 How to live
 To be alive
 And you cry
 And you still wonder why.

So you try to reach out to another
 But the words don't know how to express
 The hate that is building inside you
 As you're able to do less and less.

And You want to be more than just living
 Though you're trying as hard as you can
 Just to get from one day to another
 Sick of all those who don't understand.

For you live with the fear and the anger
 That make your life harder to bear
 And a flame burns away and surrounds you
 You curse yourself for your despair

You feel yourself begging for pity
 So you try to stand up on your own
 When you find you are losing the battle
 There's nobody there
 You're alone.

In a way you are just like a baby
 Afraid of the darkness of night
 Attacks of that fear still may hit you
 Though you think that you'll soon be alright

But the sunrise is well on its way now
 As you lie there with eyes open wide
 And the radio's still playing love songs
 As you stifle a scream deep inside.

And you cry...
 For the eyes of the people who stare
 For the ears that don't hear how you try
 For the hand slap that seemed so unfair
 For the mouth that will give no reply
 How to live, Just be alive, And you cry,
 And you still wonder why.

"IT COULD BE WORSE"

Car hit bicycle, changed my life.
 Now have brain damage - pain
 seizures & blackouts, but worse:
 constant gaps in my attention
 and partial amnesia.
 How to write about my life
 when I can't even remember it?

Physically, bones pinch nerves, cause muscle spasms.
 This means chronic pain, day & night -
 but invisible.
 Only rarely do I limp or collapse.

Perhaps worst of all is the hurt
 when nobody believes me . . .
 (Doctor: "Women are hypochondriacs.")
 If I'm not in a wheelchair or drooling,
 I must be able-bodied . . .
 (Everyone: "That's funny -- you don't LOOK disabled.")
 I'm not laughing.

Not cheerful either.
 Sometimes I hope it's catching.

Rosemary Anderson 1981

Anita Hollander is an actress, singer, songwriter and teacher. She has recently been teaching voice at The Actors Space at Hampshire College.

Anita Hollander's bout with cancer began at age 21 when a tumor appeared on a leg nerve. Since that time she has had several operations, five years of wearing a leg brace and dealing with chronic pain, and finally, in 1982, the amputation of her left leg above the knee.

Now relieved from the daily pain, Hollander says, "My real leg was dying on me; I can do things with my new leg that I could never do before."

Throughout the experience, Hollander has remained active in the arts. She tours for the American Cancer Society as a singer and works with a theatre company in Boston called Next Move Unlimited which combines differently-abled and able-bodied actors. "The Choice" is one of the songs she has written and sings.

Rosemary Anderson is the founder and curator of IWAA (International Women Artists Archives). She is an artist who has shown and sold her work for fifteen years in the United States and Paris. Rose Abstraction I, a drawing, appeared in the Summer 1983 issue of this paper.

© 1978 Anita Hollander

Vote

continued from page 1

WARD 2

★ William Ames (Rep.) He endorsed and marched in the Lesbian and Gay Liberation March this year and is actively working against discrimination. (1) yes (2) no (3) yes.

Jean Kiteley (Dem.) (1) yes (2) better police protection; good lighting; education in preventive measures; raising awareness of issues in social agencies, City Hall, schools and the police.

WARD 3

Wallace Jarvis (Ind.) (1) I think I would be. (2) basically good common sense; more foot patrol (3) yes.

★ Gerry Scoppettuolo (Dem.) His consciousness of issues should not be overlooked because he is an openly gay candidate although this is a tempting reason to vote for him. (1) yes (2) city officials should go on record that they will not tolerate harassment; better police response; concerted investigation of harassment; better street lighting; education around sexism starting in grammar school (3) yes.

WARD 4

★ Louise Bart (Dem.) She has been active against discrimination. (1) yes (2) no unless there is an increase in police force and money is scarce (3) would of course say yes but sees it as impractical to get the current City Council to vote for it.

WARD 5

George Tobin (Dem.) (1) yes (2) increase lighting; additional foot patrol (3) yes.

WARD 6

James Brooks (Ind.) He has attempted to pass homophobic resolutions in City Council. He would only answer #3 if he spoke to me in person. (3) "I don't see that (lack of accessible meeting space) as a problem. All public buildings are readily accessible." (?)

WARD 7

Edward Frenier (Dem.) (1) yes (2) Crime-watch Program; more police officers (3) yes.

Raymond La Barge (Dem.) Would not talk to me unless it was in person and time was prohibitive.

Carol Parsons (Dem.) (1) No comment (2) "I don't know. I never thought about it. I didn't know there was a problem."

(3) "I don't really know. What difference does it make?"

Karen Santoriello (Dem.) (1) yes (2) better lighting in alleys, parking lots and streets; more police patrol in parking lots; to have an understanding police force (3) yes.

AT LARGE

Edward Keefe (Dem.) (1) Repeated attempts to reach him failed - he did not return my calls. He stood in support with the NOAH picketers at the Lesbian and Gay Liberation March.

★ Danny Langer (Ind.) He sees the position as a mouthpiece for the people.

(1) yes (2) he would consult with concerned groups for the best ideas (3) yes.

★ John Lawlor (Dem.) He signed a petition of support for the Lesbian and Gay Liberation March. (1) yes (2) instituting Crimewatch Program; having a special unit in the police department to go into affected areas (3) yes.

ADDITIONAL

VOTER REGISTRATION SESSIONS

***** Sat. Aug. 27 *****

Hampshire Heights - Flo. 9-12 AM

12-8 PM

Board of Registrars Office - N'ton

12-8 PM

Sun. Aug. 28

State St. Fruit Store - N'ton 8-12 AM

Mon. Aug. 29

Welfare Office 12-4 PM

Wed. Aug. 31

Board of Registrars Office - N'ton 8:30-10 PM

Florence Fire Station 6-10 PM

Learning a Trade

by Anne Perkins

Although the number of women in traditionally male blue collar work has dramatically increased in the past ten years, it is still very difficult today for a woman to obtain the training she needs to become skilled in a trade or technical field. In the construction trades there are basically two routes to take: union apprenticeship or self-teaching. In the technical fields some training programs are available.

Being self-taught (as I am) doesn't mean teaching yourself everything. It means hustling jobs with people who have more skill than you and learning from them. It means reading books and magazines on subjects related to the skill you are seeking. It means taking courses and attending workshops—which you pay for. It sometimes means hiring a consultant to teach you what you need to know to do a particular job. In short, it means spending about four years putting full-time energy into acquiring a skill you want. That means being clear about what you want, formulating your own program, and going for it. A woman who chooses this route needs lots of support from her friends, for it is often a lonely and frustrating route.

The following list of resources is offered in the interest of helping a woman put together a training program for herself. (Union apprenticeship programs will be considered in the October VWV.) This is not meant to be a complete list, nor is it meant to be exclusively for career-oriented women. "Do-it-yourselfers" will also find these resources helpful.

1) High school age women can major in various trades at their regional or local technical schools.

2) Greenfield Community College offers evening courses at the Franklin County Technical School in Turners Falls. Starting in mid-September this year there will be courses in carpentry, cabinetmaking, welding, machine shop, auto body collision estimating, and others. At GCC itself, evening courses in drafting, electronics, various computer skills, and various business skills will be offered beginning Sept. 6. (Call 413-774-3131 for information.)

3) Smith Vocational High School in Northampton will offer evening courses this fall in woodworking, welding, auto mechanics, and small engine repair for the general public. Courses in trades areas such as plumbing will be offered to

registered union apprentices. (Call 413-586-6970 for information.)

4) The Massachusetts Career Development Institute in Springfield offers entry level training in sheet metal work, machine occupations including tool and die, electronics assembly, computer technology, and printing. A Spanish-speaking person can receive English as a Second Language training prior to entry into one of the above programs. Persons must be CETA eligible in order to be accepted into one of these programs. (More information: 413-781-5640.)

5) Lyndell Rowe of Displaced Homemakers counsels women in career planning and job placement. She can help plan a training course. Call her at 413-584-9111.

6) Many local high schools offer evening adult education courses. Most of them include woodworking in a fully equipped shop. This is a good place to learn to use table saws, radial arm saws, planes, jointers, drill presses, sanders—expensive tools that are not easily accessible to most women. Check Amherst Regional High School, Mahar Regional H.S., and other schools.

7) UMass offers an evening course in architectural drawing—a good way to

learn to read blueprints to learn to make them. See the Continuing Education Bulletin for information.

8) An 18-week machinist training program is available in Northampton through CETA (now FHETC). Call 413-586-6987.

9) Springfield Technical Community College offers several technology courses in their day and evening divisions. A one-year course of study in Drafting & Design can lead to a certificate. A two-year course of study in the following technologies can lead to a degree: Advanced Metals Machining, Automotive, Civil Engineering, Computer Maintenance, Electrical, Electronic, Environmental, Graphic Arts (Printing), Heat/Power/Air Conditioning with a Solar Energy option, Instrumentation, and Machine Design. The Civil Engineering Technology is especially appropriate for carpenters, as the design and construction of residential and light commercial buildings are stressed.

A non-credit evening course is offered: Technological Focus for Women. This course is designed to teach women about the different technical fields—what they are, what training is needed, and what job opportunities exist. Call STCC at 413-781-7822. ■

Report From Planet Earth

by Sarah Dreher

"How I spent my summer vacation" When I was a child, summer days were long and silent, and smelled of road tar. I would sit out on the lawn under the maple trees and consider such weighty matters as what to do between 9 and 9:30am tomorrow. The days don't seem very long any more, and I haven't heard quiet since the people down the way moved their stereo speakers outdoors, and the air smells mostly of carbon monoxide and rotting zucchini. But there's still something about summer that brings out the philosopher in me. I can still find time to contemplate the Truly Important Questions of Life. Such as:

Why do people play radios at the beach?

Where do all the dead sneakers on the highway come from?

Are all those new bills in the automatic bank tellers real money or counterfeit?

Does anyone really think sit-coms are funny?

If God is on the side of N.O.A.H., why are they all so unhappy?

How come dogs aren't allowed to run in packs, but adolescent males are?

Are the mannequins at Steiger's *really* mannequins, or invaders from Space? (I know the answer to this one. The Pods are stored in Domestics.)

Is Doris Day a dyke?

What happened to good manners? Good taste?

How many times have you received a letter beginning "In order to better serve you...", and had it be good news?

Is Reagan trying to make up his mind whether to start World War III, or just recycle World War II?

Does Judie's Restaurant charge by the adjective?

Are the lyrics to rock music written by Santa's Elves? If Cole Porter were alive today, could he find work?

Do some women wear all that makeup because they think it looks nice, or

are they bullet-proofing their faces?

Is God bored with Anita Bryant?

How many people do you know who live above the poverty level? If they all dropped in for dinner, would you need two extra hot dogs, or would one do?

Did you ever notice that the people who are nostalgic for the '50's were all born after 1960?

Why don't teen-agers protest the way they're portrayed in the media?

When all the money in the country is in the hands of ten people, what will they do with it?

Does anyone really buy products recommended by small children?

Is the Christian Broadcast Network for real?

Can you think of five uses for junk mail?

How do you get off Time/Life Books' sucker list?

Is "The Fantasticks" still playing somewhere?

What is Sylvia Gottlieb trying to tell us?

Why are there so many cars on the road with one headlight immediately after inspection?

Does anyone miss "Annie"?

Is Ronald Reagan really Richard Nixon in make-up? Have you ever seen both of them in the same place at the same time?

Where do Mall people come from? Where were they before Malls?

Isn't it a relief to know that the problem of acid rain is all in our minds? Has anyone informed the fish?

Would you vote for anyone crazy enough to want to be President?

If a bank pays 8 1/2% interest on your money, lends it to your neighbor at 14%, and charges you for the deposit, what is the annual income of the bank's First Vice President?

Did the gypsy moths find out something we don't know?

What would the world be like if nastiness were a crime?

Why doesn't someone put a stop to it?

Lesbian Lives

by Elizabeth Carter

What is missing in this community?

Massage therapists, regular therapists, natural food stores, women? This community has all of those and much more. There are women, artists, writers, poets, singers and fine women's theater groups. But they, and more specifically we, as women and lesbians, have no space we can call our own. (We don't have a building to practice our arts or live our lives in community.)

The need for such a space came to my attention recently as I spoke to a lesbian artist. She spoke of altering the content of her visual art for an exhibit she was having, because, she explained, some lesbian art is not meant for the heterosexual audience at large.

Reflecting upon my own work as a poet, I began to see her point. There are times when I find myself editing certain language or imagery from my work because I know that my audience is not going to be exclusively lesbian. Doing so is like stifling my creative voice. On occasion I have wished for a space in this area that is just our space, where our creative energies can be fully expressed.

My dreaming now turned to anger, I asked myself, "Why not our own space?"

I believe we, as a community of women, can make this idea a reality. We live in the largest women's community in the northeast. I propose a women's building. A business run by women for women. A space where women artists can create, women performers can perform, women can dance, and a place where women can eat healthy food.

Is it possible? Consider all the eating, drinking, dancing, and performance space you have been to in the last month.

How much money did you spend at each; where did that money you spent go? What if all of the above were consolidated into one building with the money going back into the women's community? With the support of women in the area, this idea would seem plausible.

How about it, all of you monied women out there? Are there a few of you willing to consider such a project? I believe there would be community support (look at the Hangar dances) for your efforts. It is up to us to create our own space. ■

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Valley Women's Voice

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March on D.C.

by Ila O'Brien

The march is being held to commemorate the 1963 march led by Martin Luther King Jr. which was a call for jobs, peace and freedom. At that time Martin Luther King made his famous "I Have A Dream" speech. Organizing for the rally has been going on at the state and local level here in Massachusetts for several months. Hundreds of peace groups, civil rights groups and labor groups are endorsing the march, which is also a call for jobs, peace and freedom. Hundreds of thousands of people from all over the U.S. are expected to attend.

Groups concerned with jobs and peace, residents of Amherst and the surrounding towns gathered at Amherst Regional High School August 14, for a rally in preparation for the August 27th march on Washington. The afternoon's events were filled with recollections of the acts of courage which inspired the Civil Rights Movement of the 1960's, and acknowledgement of what in turn has been inspired by the Civil Rights Movement — the Women's Rights Movement, the organizing by elderly people, disabled and veteran's groups, gay and lesbian unification against discrimination and the peace movement.

The call for participation in the march comes at a time of severe economic cutbacks. In Western Massachusetts alone, \$18 million has been cut from employment and training programs. Federal funds for subsidized housing for low income families have almost dried up. Two and a half million dollars has been cut from federal funds for education. Food Stamp and WIC programs have been slashed by 25% and almost \$100 million has been cut from community-based health centers and maintenance organizations. Thirteen million has been lost from weatherization, fuel assistance and conservation. Dollar for dollar these cuts are matched by increases in the federal military budget.

Mel King, the Massachusetts State Coordinator of the March on Washington, former Massachusetts State Legislator and candidate for Mayor of Boston was the keynote speaker. He said that the struggle to bring about peace, justice and human rights must now be coupled

with economic issues such as jobs that pay decent wages and access to economic resources. One major reason, he said, for high crime and people being stuck in low level jobs, if they are lucky enough to find a job, is that money from public education is now going to private educational institutions, causing less access to public schools and training programs for many young people, leaving them out in the streets. He made light of U.S.-Soviet relations when he said that the Communists in Russia were not causing him to put bars on his windows for protection. He said, too, that the threat Martin Luther King, Jr. posed to capitalist interests was that he was trying to organize black and white people and was meeting with some success before his assassination. Mel King called for participation in the August 27th march and the subsequent organizing of all groups to tackle the problems brought on by the Reagan Administration. He also pointed out that the way in which the people of the United States approach and solve these political problems will have an impact on an international level.

Judy Ruff, president of United Electrical Workers Local 274 also spoke, saying that this year not only marks the 20th anniversary of the march on Washington, but is also the 50th anniversary of the hunger marches of the depression when thousands of unemployed people marched for jobs, for the creation of social programs and for union recognition. She also said that the multinationals are in cahoots with the Reagan Administration to further impoverish the poor and to guide the military policy in this country.

According to Ruff, only 25% of the people who are unemployed today are actually collecting unemployment benefits, whereas in the recession of 1975-76, 75% of eligible people collected benefits. She cited the long-term nature of lay-offs now as the reason for this discrepancy.

"For Afro-Americans, Hispanics and women there can be no real freedom without jobs," she said. She called the current jobs bill a hoax, and said if jobs aren't created by the administration to make socially necessary goods instead of bombs, then people will just have to do it themselves. "We need unity," she

stated, "for jobs, peace and freedom."

John Bracey, a professor in the Afro-American Studies department at UMass told the audience that in 1957 his family wasn't served in a Washington restaurant because they are Black. He said that some of the same people who were opposing Civil Rights then are still in the House and Senate today.

"Fifty per-cent of Black teenagers are unemployed," he said, "Why? And why should people have to organize a group to safely walk down the street?" He called for people to lay out goals and act together, saying that civil disobedience has become a little too civil.

Phillis Rodin, 71, the oldest woman to jump a fence at the Seneca Falls Peace, Encampment called for opposition to the Administration's acts of war and nuclear arms policy. Two Buddhist Monks chanted, prayed and read a letter written by a woman from the Seneca Falls Encampment. They, too, called for peace and unity as did Frances Crowe from the American Friends Service Committee. Ingrid Askew read poetry by Langston Hughes and Sonia Sanchez.

Before a representative from the Latin American Solidarity Committee spoke on the importance of the Latin American issues and opposition to current U.S. war posturing there, the Voices of Jubilation, a ten-member singing group, brought the audience to its feet in acclaim.

Norma Graves, 57, was a participant in the rally, and is a member of UE Local 274. She is from Greenfield, and has been out of work since May, 1982, when Greenfield Tap and Dye laid her off after nine years as an inspector. The remaining workers at Greenfield Tap and Dye have been on strike for the past 15 weeks, and there is talk of relocating the plant. Graves has arthritis in every joint in her body except her spine. During the rally she piped up in support of different proposals for action and against the stupidity of the Reagan Administration. When asked if she would attend the rally on August 27th she exclaimed, "I'm going if I have to be wheeled there!"

For further information on this and other events, call the Student Center for Educational Research and Advocacy (SCERA) at 545-0341. ■

Apuzzo maintained that "the government's slow response on AIDS is directly related to whom is affected by this disease as much as by what the disease is."

A National AIDS Vigil has been set for October 8th in Washington, DC to call attention to the AIDS problem and to show support for its victims. ■

FDA INVESTIGATION URGED

According to estimates by the American Society of Plastic and Reconstructive Surgeons, over a million American women, close to one in every 100 over 18, have already had their breasts enlarged with plastic implants and more than 70,000 are rushing to join them each year. Thus, the plastic surgeons are hardly pleased that an FDA scientific advisory panel has urged the agency to immediately investigate evidence that silicone gel-filled devices used to enlarge breasts may not be safe.

The breast-implant industry argues that there is no serious danger, and that breast implants need not be considered one of the medical devices that must be evaluated for long-term safety under federal regulations.

Though the advisory panel made its urgent recommendation four months ago, the FDA has yet to take any action.

A number of questions regarding silicone implants and the frequency of breast augmentation surgery have been raised. In approximately two-thirds of such cases, breast enlargement is performed for cosmetic or "psychological" reasons. It is these patients who particularly concern the panel calling for the study, as any benefits provided by the surgery may be outweighed by long-term dangers that most women know nothing about.

As with any type of surgery, there is the risk of hemorrhage and infection. In addition, there is the possibility of complications resulting from the shrinking of scar tissue surrounding the implant that may necessitate additional surgery.

Also, it may be more difficult to detect malignancies in breasts containing silicone implants. And, there is a tendency for silicone to "weep" from the implants into nearby tissue — a subject which has not been studied in-depth.

Under a 1976 law, the FDA is sup-

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Photo by Irene Young

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posed to require manufacturers of permanent body implants to fund studies of their long-term safety and effectiveness. Until now, however, the FDA has done nothing to enforce this law in regard to breast implants. According to FDA sources, the agency is likely to require the missing safety studies. But millions of dollars are at stake and there is nothing to prevent the plastic surgeons or the implant manufacturers from seeking a court reversal of such a decision. (*Second Opinion* June-July 1983). ■

ATOMIC WIDOWS

A group of about 50 women met in Oakland, California in February at the first widow's Conference of the National Association of Radiation Survivors (NARS). These "Atomic Widows" deceased husbands were among some 220,000 servicemen present at the 235 atmospheric nuclear tests conducted between 1946 and 1962.

Eleanor Mills, who blames her husband's death from lymphatic cancer on his participation as a young Marine at the Operation Teapot tests in Nevada in 1955, outlined the widows' concerns:

- There are no epidemiological follow-ups of servicemen, or genetic studies of their children.
- Access to medical records by widows and children is difficult and sometimes impossible.
- The women must go to Washington to pursue claims with the Veterans Administration, a travel and economic hardship that may halt even the most promising cases. When a claim is denied -- as it has been in most cases -- it's final.

In addition, military records regarding the personnel present at atomic testing is often incomplete, making some widow's claims that much more difficult.

For information about NARS contact: Eleanor Mills, PO Box 1063, Twenty-Nine-Palms, CA 92277. (MS, August 1983). ■

Adventist Gays Mail Info to Clergy

Seventh-day Adventist Kinship International, Inc., a religious organization of Seventh-day Adventist gay men and women, announced that today it mailed "information packets" on homosexuality to a pilot group of nearly 700 clergy in the fundamentalist denomination. The packet is intended to help pastors understand homosexuality better and,ulti-

mately, treat gay people in their congregations more compassionately.

SDA Kinship, whose mailing list exceeds 500, was founded in 1976 as a support group for gay men and women of the Seventh-day Adventist Church, where standards of conduct in all areas remain more conservative than in most faiths. Many of its gay members have left the Church feeling condemned and shunned, and SDA Kinship believes it has a duty to play an active role in getting the Church to treat gay parishioners more compassionately - and counsel them more appropriately.

Persons wishing to contact SDA Kinship may write to P.O. Box 1233-B, Los Angeles, CA 90078; or call (213) 876-2076. (SDA International, Inc. release) ■

MODEL

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"It's almost like a cycle ... a positive cycle, because when you start making a community accessible, there are more people with disabilities who are out and doing things, being visible and active. More people get a chance to know those people, become involved with them and care about them, and understand issues about disability -- and those people all become advocates for accessibility themselves," proclaims Brydon-Miller.

Stavros is a tribute to Amherst, which is considered the most accessible town in the northeast, the Berkeley of the East." The townspeople have responded to the challenge to change their perceptions.

And, Stavros is a symbol of expansiveness in our midst. It clearly shows us how varied are the ways of being within the human family, and how adaptable our environment is when shaped with sensitivity. Such advocacy for people living with disabilities and the people themselves contribute invaluablely to the development of community. (See Announcements for additional information on Stavros.) ■

Speaking

continued from page 8

home." She was worried about my safety. I said, "No! If I go back I won't learn anything, and I would become a vegetable!"

After I moved in, my mother would call and tell my PCA she was coming to see me. One day she called to say she was coming and it was not an appropri-

ate day for me to see her. My PCA told her to call back and talk to me directly (something she never does). She told the PCA that, if it wasn't a good day, I could call HER up and tell her. I tried, but she had already gone. I was angry that she always just assumes I will be here. I left her a note and went out. I didn't do this to be nasty or mean. I still feel guilty for doing it, but I wanted her to learn that I am not always going to be here when she wants me to be. Her assumption is another invasion of my independence.

I do many things for myself now that I am living independently. I make dates to go to the movies, or even to the mountains, with friends. I go to concerts and music festivals. I paint. I drive my chair all around Amherst. I make phone calls (and it makes me damn angry when people hang up on me rather than listening more carefully to my way of speaking). I operate my TV, plan my meals, plan my day. I am an employer. I have people read to me; right now it is *Copper Woman*.

And now I write. I didn't know I could. This is the first time I have written anything in my life. I am proud of what I have written. It hangs together and it says important things. It took a lot of courage to write this, but it makes me realize how strong I am.

There are many other things I will be doing for a first time. Each will be a physical adventure for me. That is why I prefer to call myself, not disabled, but physically challenged.

But what I can do does not make me important to myself. I value people for what they are inside, not for what they can do physically. Don't just assume there isn't anything of value inside me because you haven't bothered to look. And how can I learn what is of value in you, if you don't show it to me? ■

Ableism

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A fair percentage of severe disability is work-related. The U.S. has one of the highest industrial accident rates in the world.

MB: Speaking of work, it's obvious that the hours and working conditions are structured so that one must be very able-bodied to do most any job.

Though one out of six people are disabled, very few able-bodied people have ever worked with a disabled person. That has to do with hiring practices, the way buildings are constructed, and

the way jobs are structured for physical stamina.

KC: And with people's attitudes. An employer who is uncomfortable with a person's disability will not want to hire that person. If hired anyway, the disabled person may be treated insensitively by co-workers. So, if you are disabled and are fortunate enough even to get a job, you may not be able to keep it.

KS: For a variety of jobs involving sales and public encounters as a major responsibility, employers are not apt to hire someone who might "dissuade customers" from coming in.

KC: That is particularly true for women, as they do so much receptionist, clerical, secretarial, and sales work. Over 35% of working women have clerical jobs.

MB: Given that the economic system is structured so that there aren't enough jobs for the population, one can see why jobs are structured in ways that make them unavailable to disabled people.

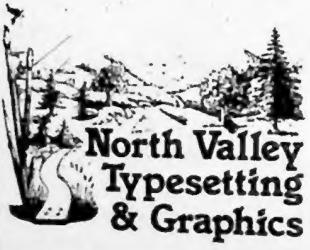
KC: It's cheaper. If you have to spend money putting in a ramp or amplifiers on telephones, printing in Braille, providing accessible transportation and bathrooms, or giving someone an extra break so she can rest her back, it will reduce profits.

MB: Right. The attitude is "Why bother, when there are only one or two disabled people out there anyhow? We can't make special arrangements for each individual problem." I want to say again and again that disability is something the whole society must begin grappling with. The problem is huge owing to the number of disabled people and the way society causes people to be disabled. And because the medical system is crisis-oriented, not change-oriented, it perpetuates illness and disability. Health isn't a priority in a culture that sees anyone who is disabled as garbage to be thrown away. That is the basic underlying philosophy.

KC: Particularly if there is money to be made by throwing people away ...

MB: There are always more where they came from! We are very expendable.

KC: But you can't get angry at any of this, because the image of a disabled person in this society is that you have no anger. You are sweet and nice and you smile. Being a disabled woman makes it even worse; you must be passive and sweet because you're female and passive and sweet because you're disabled. The image is a double whammy! ■

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Announcements ...

THE ARTS COUNCIL of Franklin County provides area artists with display space and visibility, and the community with an opportunity to become familiar with the work of the many practicing artists in its midst. Artists, whose works have been reviewed by the jurors at ARTSPACE (the gallery/shop housed in the Arts Council building), and who meet the standards of quality and artistic merit established by the Arts Council, are invited to work with the Council to exhibit a show of their recent work. The Council staff, which is also responsible for managing ARTSPACE, can handle approximately nine exhibits a year. Artists interested in presenting their work to the ARTSPACE jury should contact the Arts Council at 7 Franklin St., Greenfield, MA 01301 or by calling (413) 772-6811. ●

NECESSITIES, an organization serving battered women and their children in Hampshire County, needs women to volunteer to staff their hotline. Extensive training will be available at the end of September. The training will prepare participants to work as peer counselors as well as legal and welfare advocates. Women who volunteer their time are essential to the work of the organization, and have the opportunity to assist women who are making changes in their lives. Women of all backgrounds and experiences are encouraged to volunteer.

Necessities is also seeking safe homes to add to their safe home network. A safe home is short-term (up to three days and three nights) shelter, provided by people in the community, used periodically to provide a safe place for a battered woman and her children. If you feel you could share your living space briefly from time to time with a woman who needs safe shelter, please call Necessities to find out what the safe home network is all about. For more information, call Bonnie McKee at 586-1125. ●

DIAL 1-800-442-1185

DIAL, Disability Access Line, is a series of taped messages on various subjects. The tapes range in subject from architectural adaptations to parenting concerns of parents of a disabled child, from sexuality to vacations. The emphasis of the collection is on permanent physical disability and on information for independent living. A listing of tapes, which are requested by number when calling DIAL can be obtained by calling the number above or 413-256-0473. ●

STAVROS has started a list of PCA's who are looking for work and/or are available for fill-in for emergency work. If you have a PCA you like who has some extra time, please let her/him know about this service. If your PCA's are interested, have them phone 256-0473. ●

"**WITCHES: Women's Spirituality**": a multi-media group exhibition by 21 artists from across the country, Oct. 5-30, 1983. Reception: Sun. Oct. 9, 2-5 (recorded music by Catherine Madsen). Poetry Reading: Oct. 16, 4-6pm Shirley Willette. (Donation). Closing Ritual: Oct. 30, 3pm led by Bone Blossom in remembrance of those wise women lost to us and to the world in the Burning Times. Gallery hours: Wed-Sat, 11-5 or by appt., 220 Foster St., New Haven, CT 06511. Info: Ann Langdon, (203) 562-9152. ●

SHERE HITE, researcher of the Hite Reports invites your participation in a study of women's relationships by sending for and filling out an anonymous questionnaire. Questions ask for your answers regarding the difference between being "in love" and loving someone, your opinions and experiences regarding marriage and monogamy, and parent/child relationships. There are also some questions which update the Hite Report on female sexuality. Write Hite Research, PO Box 5282, NY, NY 10022, or call (212) PL2-7910. ●

North Valley Typesetting and Graphics in Greenfield is a women's, worker-owned co-operative business. The typesetting part functions as a business, with high priority given to top quality work. We give discounts to political and non-profit groups. We also manage a studio and camera co-op where individuals or publications pay a buy-in and monthly fee to use the space and/or darkroom. We are interested in assisting with books, publications, newsletters, etc., and in having more women involved in North Valley. Call or write us: North Valley Typesetting & Graphics, 28 Federal St., Greenfield, MA 01301, (413) 773-5033. ●

WOMANSHelter/COMPANERAS, a shelter in Holyoke for abused women and their children, needs volunteers to work in the shelter doing hotline counseling, legal advocacy and childcare, housing advocacy, and to help out with fundraising and community education. Bilingual/bicultural volunteers are especially needed. Volunteer training will take place in October. Please call 536-1629. ●

THE VALLEY WOMEN'S CHORUS, an audition-free community chorus based in Northampton is seeking a conductor. Duties of the conductor include choral directing, music education and music selection. The chorus practices weekly and performs periodically for a variety of audiences. Recently the chorus has performed at: Framingham State Prison, the New England Arts Festival, and the Northampton Gay and Lesbian Rights March. For information concerning the position call Catherine 413-586-6067 (days) or write PO Box 126, Goshen, MA 01032. ●

LESBIANS WITH SECRETS: a twelve week therapy group beginning Wed., Sept. 28, for lesbians to learn about honesty; breaking the silence and isolation that has kept us from knowing that we are fine just as we are. For more info: Estelle Gorfine or Sue Fortgang 253-2822. ●

WIN a new house in Waterford, CT and help buy and renovate a **SHELTER FOR BATTERED WOMEN AND THEIR CHILDREN**. House Raffle tickets \$100. Only 2,000 tickets. Drawing Sept. 22, 7pm at Women's Center. You need not be present to win. House: 3 bedrooms, 2 1/2 baths, livingroom/diningroom with fireplace, large eat-in kitchen with sliding glass doors to deck, laundry room, attached garage, 3/4 acre lot. Lake rights. Info: Women's Center, Martin Building, 120 Broad St., New London, CT 06320. Call (203) 447-0366 or 447-1648 weekdays; after hours (203) 442-1198, or 739-2146. ●

FOR SMALL BUSINESSES, a series of public relations workshops in Springfield is being co-sponsored by UMass Journalism Studies Program and Continuing Education. *Publicity*, beginning 9/18, covers: news releases, media coverage, and running a press conference. *Publications for Planned Audiences*, 10/11, 18, 25 and 11/1 covers: all aspects of publications work including writing, editing, design and production. *Public Relations Planning for Small Businesses*, beginning 11/15, focusses on the preparation of a public relations plan. Cost: \$100 each or all three for \$275, plus registration and CEU recording fees. Register by 9/5. Info: 545-0474. ●

EVERYWOMAN'S CENTER (EWC) at UMass can provide information about, and referrals to support groups for women in the area. Groups are formed around issues such as: violence against women, careers and employment, lesbianism, parenting, eating disorders, alcohol and drug abuse, herpes, self-esteem, stress management and many more. New groups will be started in the fall. ●

EVERYWOMAN'S CENTER provides housing information, childcare listings, counseling and advocacy. EWC is open year-round from 9-4 Mon., Tues., Thurs. and Fri., and from noon-7 on Wed. Resource and referral staff are available to answer questions and direct visitors to the resource books, bulletin boards and other self-help materials in the resource room.

EWC also provides a 24 hour emergency line for victims of violence: 545-0800. Internships and volunteer positions are also available. For more info: 545-0883 or stop by EWC on the second floor of Wilder Hall, behind Morill Science Center, UMass. ●

EVERYWOMAN'S CENTER is looking for dedicated volunteers to train as counselor/advocates to assist victims of rape, battering and other forms of sexual assault, to provide crisis intervention counseling through a 24-hour hotline, and short-term counseling and support groups.

The Educator/Advocate program of EWC is seeking volunteers interested in conducting community education around issues of violence against women. The free training starts in September. Credit may be available. For information about both of these programs call 545-0883. ●

"**NELCWIT'S Community Event and Dance**": Deb Fier and Annie Hassett singing, food to eat, crafts to buy, dancing to music by the Dance-Spree, information-sharing about the New England Learning Center for Women in Transition (NELCWIT). At the Grange, Chapman and Silver Streets, Greenfield, (not accessible -- our apologies), Sept. 17, time to be announced. Tickets: World Eye, Womonyre, Montague Food Coop, Food For Thought, and at the door. Info: 772-0871.

Women interested in participating in NELCWIT'S Volunteer Program, come to the informational meeting in the Conference Room, Greenfield Stop & Shop (Federal Street), Wed. Sept. 21, 7:30-9:30pm. Info: 772-0871. ●

THE WOMEN'S FILM festival, sponsored by Fran Weinberg, Commuter Area Gov't, UMass, celebrates the richness and diversity of women's lives. Women of varied ethnic, racial and class backgrounds are portrayed in both contemporary and historical settings. They struggle with life issues and choices relevant to all women: friendship, sexuality, career, class and racial identity. The Festival goal is to expose the UMass community to positive images of women. Films include: "Norma Rae", "Portrait of Theresa", "Lady Sings the Blues", "A Portrait of Maya Angelou", "Julia", "The Children's Hour", "My Brilliant Career" and "A Woman's Decision". See Calendar for dates, times, places. Info: 545-0254. ●

THE NEW ALEXANDRIA LESBIAN Library, a national archive, relocates in Northampton Sept. 1. The library will be closed during September and open in October only to women doing research. The new space will be made wheel-chair accessible.

The collection includes over 1600 books, 350 periodical sets, personal items, papers and correspondence, art, records and cassette tapes, photographs, and more. If you are interested in helping with the move on Sept. 1 call 584-7616. You can help and still make it to N.E.W.M.R. Setting up help is needed beyond Sept. 1. Info: 584-7616. ●

THE VALLEY WOMEN ARTISTS, a group of professional artists in the Pioneer Valley, will hold their annual juried show at the Hampshire College Gallery in the Library Center October 17-November 4.

The show is open to professional women artists in Western Mass. and surrounding areas, and can include paintings, drawings, graphics, sculpture and multi-media collage. Info: Andree Klingener 665-4784. ●

POUNDED ASH SPLINT basketry, a weekend workshop sponsored by the Leverett Craftsmen and Artists, Inc. and UMass Div. of Continuing Ed, is being conducted by basketmaker Carol Grant Hart, who has studied with several Indian basketmakers. Oct 8-9, 9:30 am to 3:30 pm, at LCA. Info: 545-0474. ●

THE DISPLACED HOMEMAKERS program of Hampshire Co. serves women who have worked in the home for a number of years and now wish to enter the labor market. Services provided include individual job counseling sessions and workshops in confidence building, interest and skills assessment, resume writing, interviewing, job search techniques, and also resource and referral services. For info or registration, call Lyndell Rowe, 584-9111 weekdays. ●

ANOTHER PLACE, a non-profit, educational program, is holding a Massage Conference September 2-4. Workshop offerings include Yoga Bodywork and Reflexology, Exercise for Illness and Injury, Zen Shiatsu, Therapeutic Touch, Polarity, and more. It will be a weekend of exploring the healing art of massage in a country atmosphere, with time for music, dance, sauna, swimming and just breathing. Info: Another Place Conference Center, Greenville, NH 03048. (603) 878-9883. ●

SEPTEMBER

THURSDAY SEPT 1

- ★ New Alexandria Lesbian Library moving. (See Announcements).



Nicholas, Glover, & Wray: appearing Sept. 2nd and Sept. 3rd at The Avenue

SUNDAY SEPT 4

- ★ "Hollandia '45" at Sage II, Smith College 8 pm (See Dispaly Ad).

SUNDAY SEPT 11

- ★ Hunter Davis at Steeplejack's at 7pm.

TUESDAY SEPT 13

- ★ Public Relations Workshop for Small Businesses. (See Announcements).

- ★ Hunter Davis at Iron Horse at 8pm.

WEDNESDAY SEPT 14

- ★ Women's Film Festival: "Portrait of Theresa" at 9pm, SUB, UMass. (See Announcements).

SATURDAY SEPT 17

- ★ Debbie Fier and Annie Hassett singing for NELCWIT benefit. (See Announcements).

SUNDAY SEPT 18

- ★ Bev Rohlehr at Steeplejack's at 7pm.

TUESDAY SEPT 20

- ★ PRIMARY ELECTION -- VOTE!

WEDNESDAY SEPT 21

- ★ The New England Learning Center for Women in Transition (NELCWIT) is holding a Volunteer Program informational meeting. (See Announcements).

THURSDAY SEPT 22

- ★ Women's Film Festival: "Lady sings the Blues" at 7pm and "A Portrait of Maya Angelou" at 9:15pm, Rm 101 Campus Center, UMass. (See Announcements).

- ★ Drawing for House Raffle. (See Announcements).

FRIDAY SEPT 23

- ★ Meg Christian with Diane Lindsay at JM Greene Hall, Smith College at 8pm. (See Display Ad & Announcements).

WEDNESDAY SEPT 28

- ★ Lesbians with Secrets: Twelve Week Therapy Group begins. (See Display Ad & Announcements).

THURSDAY SEPT 29

- ★ Women's Film Festival: "Julia" at 7 & 11pm, Rm 101 CC, UMass. (See Announcements).
- ★ Women's Film Festival: "The Children's Hour" at 9pm, Rm 101 Campus Center.

FRIDAY SEPT 2

- ★ Nicholas, Glover & Wray at The Avenue (Thorne's Market) 9:30pm.

- ★ New England Women's Musical Retreat, 9/2-9/5. See you there - look for the VWV table!

- ★ Massage Conference, Another Place, Greenville, NH. (See Announcement).

- ★ "Hollandia '45" at Sage II, Smith College 8 pm (See Dispaly Ad).

SATURDAY SEPT 3

- ★ Nicholas, Glover & Wray (See 9/2).

- ★ "Hollandia '45" at Sage II, Smith College 8 pm (See Dispaly Ad).

MONDAY SEPT 5

- ★ Last day to register for small business workshops. (See Announcements).

- ★ Women's Encampment at Seneca closes.

TUESDAY SEPT 6

- ★ "Hollandia '45" at Sage II, Smith College 8 pm (See Dispaly Ad).

WEDNESDAY SEPT 7

- ★ "Hollandia '45" at Sage II, Smith College 8 pm (See Dispaly Ad).

SATURDAY SEPT 10

- ★ Annual Print Sale and Printer's Workshop: 20 area printmakers representing all hand-printing techniques. On Arts Council's lawn and in Artspace, 7 Franklin St., Greenfield. (413) 772-6811.



Hunter Davis: appearing locally on Sept. 11th & Sept. 13th

CLASSIFIEDS

WORKING WITH THE BODY FOR WOMEN:

A twelve week course on healing as a creative process: movement explorations, experiential anatomy, body alignment, movement re patterning, hands-on manipulations and massage. For more information call Brook Stone, 586-0137, 10 years experience, certified teacher of Body/Mind Centering.

HAIRCUT AND HEAD MASSAGE for women in your own home. Sliding scale \$7-12. A treat! by DELIAH 1-625-2888 (toll calls reimbursed.)

VIVACIOUS CANCER with peach-fuzzy legs seeks handsome, haircutting cancer with good set of lawn darts and cabin in woods. Send SASE to Viv Acious c/o VWV. Lifetime commitment only need apply.

APARTMENT WANTED: LF and dog seek one-bedroom or studio apt. in N'ton. Looking for quiet living situation. Can only afford \$225. If you find one for me and I take it, I'll give you a \$20 gift certificate for Womonyre. Please leave message at 584-2479.

INSTRUCTION/LESBIAN THEATRE: Scene

Study Class for Lesbians, 10 wks. beg. Wed. Oct 5 from 6-9 pm at the Chrysalis Studio. Work from texts written by women for women. Many scripts to choose from, or bring your own. Basic scene development will include improvisation, ensemble skills and ind. work. Fun and hard work. For more info. call IRIS BLOOM at 584-5888 or 586-3383 and leave a message.

Do you save "cents-off" manufacturer's coupons? Would you like to receive \$15 worth of coupons for products of your choice? FREE info: send No. 10 addressed envelope with 40¢ postage to: Coupons, Box 257, Sunderland, MA 01375.

HOUSEMATE: Lesbian with cat seeks same to share quiet 7-RM home in Greenfield. Close to GCC and Rtes 91 & 2. Walk to town. \$100/mo & 1/2 util. 774-5479.

DRAWING CLASS FOR WOMEN:

A basic drawing class where you will learn to see in order to draw realistically. Beginning in October; one night a week for 8 weeks; in Northampton; \$40-\$60 sliding scale. For more info.: Paula Gottlieb 1-628-3850.

ART GROUP: Ongoing lesbian visual arts group open to interested women. Possible group show in the near future. Please contact us: Lesbian Artists via the VWV, P.O. Box 392, N'ton, MA 01061.

HOUSECLEANER WANTED:
Own Car Necessary.
CALL 253-5637



PERSONAL: Dear Leo, Thank you for daring to welcome a stranger into your life. Afternoons with you are bright spots in my life. I know nothing of astrology, but I know attraction when I feel it, and I take friendship seriously. Looking forward to our celebration at Plumbley's Love, Pices.